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ART. I. *Etymologicon Magnum*, or Universal Etymological Dictionary, on a new Plan. With Illustrations drawn from various Languages: English, Gothic, Saxon, German, Danish, &c. &c. Greek, Latin,—French, Italian, Spanish,—Galic, Irish, Welsh, Bretagne, &c.:—the Dialects of the Sclavonic; and the Eastern Languages, Hebrew, Arabic, Persian, Sanscrit, Gypsey, Coptic, &c. &c. Part I. 4to. pp. 570. 1l. 1s. sewed. Robinsons, &c.

ETYMOLOGICAL discussions are generally conceived to be peculiarly dry and uninteresting; dullness and lexicography have been long very closely associated in the minds of the public; and if the author of a large volume on the origin and relations of words do not come before them provided with a reasonable stock of tediousness, his erudition will be very liable to be called in question. There are appropriate defects, it is imagined, which indicate corresponding excellencies; and characteristic faults, without which no species of composition can easily be admitted as genuine.—For the sake of the work that is now before us, we are inclined to hope that this rule will admit of some occasional exceptions; since it is altogether unprovided with the customary badge of dullness, and is even deficient perhaps in the ordinary gravity of learning. It has merits, however, which may be allowed to counterbalance these deficiencies; and which intitle it to be received as an erudite and ingenious performance.

It is no light nor vulgar praise, indeed, to the author of the present volume, (who, we learn from the preface, is Mr. Walter Whiter,) that he has been enabled to make an interesting and amusing book on such a subject. At the same time that he is more systematic and original than any of his predecessors, he has contrived to captivate the fancy and support the attention of the reader by the variety and felicity of his illustrations, by the vivacity of his remarks, and by the constant acuteness and perspicuity of his reasonings.

Accuracy and precision were not, perhaps, to be expected in a production of this nature: but their place is here supplied by the utmost copiousness of materials. In this respect, Mr. W. has surpassed all former etymologists. If his instances be not always in point, they are always in abundance; his reduction, if not uniformly correct, is at least sufficiently extensive; and whatever may be thought of his theory, it must be confessed that he has supported it by a greater number of examples, and a wider range of illustration, than were ever employed on such a subject. He has derived his proofs from every quarter of the world, and from every rank of society: he has appealed not only to the classical languages of antiquity and the mingled dialects of modern Europe, but to the radicals of the Eastern tongues, the jargon of the wandering Gypsies, and the *slang* even of pick-pockets and street-walkers; he has endeavoured to ascertain the rude metaphysics and unsteady associations, by which savages would be guided in the first formation of language; and he has taken into account the different changes that could be produced on it by the variations of the organ, the increase of ideas, the errors of ignorance, the perversions of caprice, and the daring irregularities of passion. In all this variety, much repetition naturally occurs: he has travelled in a course that *leaps* back repeatedly on itself; and he has often stopped to indulge himself with a view of the objects which he had abandoned. Sometimes, he returns to an argument because it was left too weak and insufficient, and sometimes because its strength had not been put to any proper use: he comes back, in short, at one time to borrow, and at another to lend; and he finds so many occasions for looking behind him, that the reader despairs of getting forwards. All this serves, indeed, to bind the different parts of the work more closely together: but it is binding them by a cord which is tied in a very puzzling knot; and we are sometimes more provoked with its intricacy than convinced of its strength.

Although, however, we are prepared to bear the most ample testimony to the genius and erudition of this singular writer, we are very far from professing to be converts to his system; or even from thinking that it possesses any great degree of probability. On the contrary, we cannot help considering the work as a new instance of genius misapplied; and of learning, industry, and talents, unprofitably wasted in the pursuit of an unattainable object. To deduce one language from another, to trace the present form of a word upwards to an older form of it, and to demonstrate the law of that variation to which it has been exposed, would form a task that may be generally practicable and often very useful; it would have a tendency to promote

promote and preserve that purity and precision of expression, which are so grateful both to the taste and the understanding; and it would give us some insight into that moral and intellectual progress of our nature, with which we shall be the more able to co-operate, the more perfectly we comprehend it. The etymologist, therefore, who limits himself to this object, may reasonably hope to accomplish all that he has undertaken; he may satisfy both himself and his readers; and he may turn his learning and his sagacity to a good and a sure account. When, however, he presumes to go beyond these limits, and to determine, not the earlier, but the *original* form of words, he has plainly embarked on an enterprize of great hazard, and must proceed without any assurance of success; he must regulate his course almost entirely by conjecture; and he must be guided in his conjectures by lights that are at once scanty, variable, and obscure. The analogies and metaphors, by means of which the significancy of language has been fixed and extended, are for the most part so extremely feeble and remote, that it seems impossible to ascertain them by any sort of reasoning *à priori*. There are many words, indeed, which bear the record of their descent in their features; and it is principally by comparing the fact, as it proves to be in these instances, with any conjecture which could have been previously formed respecting it, that we discover the fallacy of such a mode of investigation. Every thing, in short, that is not very obvious in this part of etymology, is always very uncertain: the greater part of words may be referred with equal probability to any one of an hundred radicals; and it seems as hopeless a task to determine their true original, as it would be to decide the original forms of the pebbles that are rounded on the shore, or of the clouds that are fleeting over the face of the heavens.

Such, however, is the task that must be undertaken by every author who professes to compile an *Etymologicon Magnum;* or to deliver a *general* theory concerning the origin and derivation of words. The fault is in the subject itself; and we are far from imputing to Mr. Whiter those deficiencies which belong to the nature of the work. For the means which he has employed to perform it, and the selection of expedients which he has adopted to facilitate it, he is more justly answerable.

The theory, which it is the object of this volume to illustrate and confirm, may be stated in a very few words.—After having laid down the two following preliminary positions; 1st, that in all questions of etymology the *vowels* are to be entirely omitted or disregarded; and, 2d, that certain consonants, which are recognized as cognate, are always to be considered as equivalent or identical; the author comprizes the whole of

his doctrine in this short theorem:—'That the same combinations of the same or of equivalent consonants have the same virtual and elementary meaning, in all the languages with which we are acquainted.'—The two former principles are very fully stated and supported in an introductory discourse of forty pages; and the body of the work itself is devoted to the proof of the theorem.—The Introduction is rather diffusely written; and it betrays an appearance of anxiety mixed with confidence, which we are always ready to excuse in the performances of an original writer. It is proper to lay before our readers some of the most important passages in this part.

After having lamented the want of some general and extensive principle in the doctrine of former etymologists, and compared the present state of their art with the imperfect condition of arithmetic before the invention of algebra, Mr. W. proceeds to state the progress of his own discoveries in the following terms:

'Having seen that in the forming of any system it was necessary to adopt a known and acknowledged principle, universally prevailing, I began to consider, 1st. What *great—general fact* existed; and, 2d. Whether it could be applied to any purposes in the adoption of a new theory. I sought for information in those words which were most familiarly employed; as it is manifest, that if any uniformity was observed in words so perpetually liable to change from frequent use, I had the strongest evidence for concluding, that such an uniformity was generally prevailing. FATHER in English I perceived to be FÆDER in Saxon—VATER in German—PADRE in Italian and Spanish—FADER in Islandic and Danish—VADER in Belgic—PATER in Latin, and PATÉR (Πατὴρ) in Greek: In other cases of the Greek *Pater*, we have PATER and PATR (Πατέρ ος—Πατρ ος): And if the changes of the word were to be represented, as it is sounded in different dialects of the kingdom, it might be written *Feethir—Fawthir*, and in various other ways. In Persian, *Father* is PADER, and in Sanscrit, PEETRE, as I find it represented by Mr. Wilkins in his Notes to the Heetopades (page 307.). A more striking uniformity, we shall instantly acknowledge, cannot well be imagined than that which is exhibited in the preceding terms. We here perceive, though the word FATHER has assumed these various forms, that the difference arises only from the change of the vowels themselves or of their place; but that the *same* consonants, or those which all Grammarians, at all times, have acknowledged to be cognate, have still been preserved. In our earliest stages of acquiring knowledge, we learn that "Inter se cognatæ sunt, Π, Β, Φ,—Κ, Γ, Χ—Τ, Δ, Θ,"—P, B, F,—K, G, C*h*—T, D, T*h*; and that these letters are called cognate, because they are changed into each other in the variations of the same word. Without embarrassing the reader or myself in this place by defining the *identity* of a word, I shall appeal only to the ordinary conceptions, which every one has admitted on this subject. All would allow, that *Futher*, *Fæder*, *Fater*, *Padre*, *Fader*, *Vader*, *Vater*,

Vater, Pater, Pateer, Pater, Patr, Feethir, Faulhir, Peetre, are the *same* words, or different forms of the *same* word. Now as vowels, *not* the *same*, or *not* in the *same* place, are here adopted; the *sameness* (if I may so express it) of the word does not consist in the vowels, or rather, the vowels have nothing to do in determining the *sameness* or *identity* of a word. We observe, however, that the same idea is expressed by the *same consonants*, or by those which Grammarians have considered as *cognate*, or of the *same kind*.'

He afterward enumerates the analogous words which are found to denote the relationship of *mother*, *brother*, and *daughter*, through the same range of languages; and he concludes with these expressions: 'Here then we recognise manifestly and unequivocally a principle of uniformity, by which we are at once supplied with the most important maxim to direct our researches in discovering the origin of words. In those inquiries, the *consonants* only are to be considered as the representatives of words, and the vowel breathings are to be totally disregarded.' p. viii.

The author next proceeds to 'determine with precision what those cognate consonants are, which are changed into each other in the most familiar and ordinary instances.' The generality of our grammarians, he remarks, admit *P. B.* and *F.* to be cognate letters, but allege that the liquids *L. M. N.* and *R.* are immutable. Mr. Whiter, on the contrary, maintains that *M.* is plainly a cognate with the other three labials, and is frequently interchanged with them in the inflections of the Greek verb. As to the remaining consonants, he is still more heterodox to common opinion; *T. D. Th.* he observes, and *K. G. Ch.* are allowed to be *respectively* cognate: but it ought to have been seen that they are *all* cognate, or mutually changeable into each other in the variations of the same word. The Greek verb, and the inflections of the Latin noun, are again quoted in support of this proposition; and he insists on adding *S.* and *Z.* to this second large family of cognates. Through the whole compass of language, therefore, he concludes that *K. G. Ch. D. T. Th. C. S.* and *Z.* are to be considered as different forms of the same elementary letter, and liable to be substituted for each other in the variations of the same words.

This latitude of transmutation, it might have been supposed, would have served the purpose of any ordinary theorist: but Mr. Whiter seems to have had no feeling for the embarrassment which he was creating to his readers, and goes on relentlessly in these words:

'From considering this mixture of similar sounds, which is sometimes represented by a single letter, we may obtain a very important canon in the investigation of Languages. The two letters, between which no vowel breathing is inserted, in the beginning of words,

may sometimes indeed represent the radical, but they may often be regarded as denoting only a conjunction of the sounds, which are attached to the first letter. Thus the ST in ST*ir*—ST*ing*—ST*ick*, &c. may perhaps be only two symbols employed to convey the union of certain sounds, which might be said to belong to the first letter of the radical, and which on other occasions would appear in a separate state. Before the adoption of the Greek Σ, the ΔΣ, DS or TS, would have been applied for this purpose; and the root under one form might be represented by TS-R; and again, when the sounds are separated, by S-R and T-R. It will likewise sometimes happen, that a vowel breathing is inserted between the two letters which denote only the mixture of sound. Thus TS-R may become T*a*S-R, or T*e*S-R, &c.; and if we are induced from this circumstance to consider T-S as the Root, instead of TS-R, or T-R, and S-R, our researches on such a question would be vain and fruitless. This observation is of great importance in the Theory of Languages; and we shall find, in the course of these inquiries, various examples, in which, as I trust, it has been successfully adopted.'

The author then takes notice of the great comfort and encouragement which he received in the prosecution of his theory, from the study of the Eastern languages, and particularly of the Hebrew. Without entering into the mysteries of Masoretic controversy, he discovered with infinite satisfaction that the vowels were of but little importance in writing that antient language, and that its radicals were distinguished by the consonants employed to explain them. 'I certainly found,' he continues, 'that the lexicons, in explaining the various senses of a single word written without vowels, would often exhibit a variety of senses which on the first view might appear but little similar or related to each other: still, however, I observed that the Hebrew lexicographers considered it as an important part of their task, to discover the general idea to which these various senses might be all referred, and to detail with precision the links of the chain by which their affinity was ascertained and preserved. I observed too that the word, in assuming these various senses, often adopted different points, or vowels.' p. xix.—The Hebrew scholar will at once perceive that Mr. Whiter has fallen into the hands of Mr. Parkhurst, and is here ascribing to the whole body of Hebrew lexicographers that fanciful and systematical view of the language, which is in a great measure peculiar to this late author, and has been disavowed by some of the gravest of his brethren We have quoted the passage, however, principally as an introduction to the following account of the effects of this discovery on the views and opinions of the present writer: it clearly exhibits the germ and developement of his theory, and may be taken as a fair specimen of his *manner* of thinking and expressing himself:

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'In contemplating this circumstance, a new scene of investigation was opened to my view. I began to reflect, as man was the same creature in the East and in the West, that the English language must have arisen from the same principles of mind and organs, which operated in the formation of the Hebrew; and that similar facts, as they are connected with these causes, must necessarily be found in both these languages. It was then easy to understand, that if the Hebrew lexicographers had formed a true conception of their subject, that a dictionary might be written in English on the same plan, and that the same mode of investigation might likewise be adopted. I then applied for confirmation of this idea to an example in English: I examined the various senses belonging to the word or the radical CP, and I found that, with different points or vowels, it signified *A Species of Dress—a Vessel for drinking*—and *a Covering for the head*, &c. &c. The forms which it assumes in our language, under these senses, are, COPE (an ancient dress of priests)—CUP—CAP, &c. I soon perceived, that the same idea was conveyed under each of these forms; though the objects, which they expressed, discharged functions annexed to the original idea or quality, in a manner totally different and dissimilar to each other. I observed, that the radical CP, in its primary sense, suggested the idea of *holding—containing—enfolding*, &c. This was a very important step in the progress of my inquiry.

'On again considering the mode which the Hebrew Lexicographers had adopted, though I still acknowledged that it far exceeded all our conceptions of the subject, yet I soon perceived that their ideas were bounded within the most contracted limits, and that they had not even advanced beyond the threshold of the subject. I found, that the words, which they considered to be impregnated with the same idea, were only those which were represented by the *same consonants*, that is, by consonants of the same *name* and the same *form*; and they seemed to be unconscious, that among other words there existed any species of relationship—connexion, or similarity whatever. In the Hebrew lexicographers we discover no propensities to Etymology, as it relates to the language which they have undertaken to explain; and in this point of view, they are even inferior to their fellow-labourers in a similar employment. Without inquiring into the cause of these kindred significations being attached to the same consonants; we well know, that it did *not* arise from the *figure* of the symbol; and therefore it is infinitely futile and unmeaning to confine the influence of this principle within a sphere of action which has no reference to the operations of the cause. Thus, if a general idea is affixed to the radical CP, which runs through the various words in which CP is found; we are well persuaded that the *forms* of C and P were not instrumental in producing this effect; and consequently that the same train of ideas will be equally found among words, which are expressed by KP C*b*P, &c. &c.'

One step only was now wanting, to lead the author to a complete view of the theory which he has unfolded in this volume. These instances in English and in Hebrew convinced

him that the same elementary consonants conveyed the same meaning in *every separate* language; and it only remained to shew that this affinity *pervaded all* languages, and that the elementary consonants contained the rudiments of a language universal and immutable.—This point, indeed, he has not laboured with any great degree of industry: he has referred to the instances, already quoted, of the similarity of all the known appellations for the nearer degrees of relationship; and he has specified the additional instance of the word *earth* which, he says, is expressed in all languages by the consonants *RTh. RD.* or *RTZ.* with a vowel breathing prefixed. He then undertakes to lay down the general affinity of all known languages as a fact, 'acknowleged and ascertained;' and to shew that, in *all languages*, the same elements will be found to convey the same train of ideas.

Having happily arrived at this great conclusion, Mr. Whiter looks back with some complacency on the steps by which he had reached it, and thus breaks out in the language of triumph and exultation:

'Here then, we perceive, our theory is at last completed. It is perfect in all its parts, and furnished for all its purposes. The similarity of languages has been the theme of eternal discussion. A few scattered and scanty examples of their coincidence have been perpetually urged; but the whole subject has been involved in the most impenetrable obscurity—embarrassment—and confusion:—Here at last we have discovered the important clue, which will guide us safely and readily through all the windings in the great labyrinth of Human Speech. Under the banners of this directing principle (if I may be again permitted the adoption of metaphor) the numerous tribes and families of Words are at once arranged without difficulty or disorder—all marshalled in their due places—and all discharging their various and corresponding functions with the most perfect uniformity, precision, and regularity. Here at last we have obtained what has ever been sought, but never been discovered—the *Universal* or *Original Language*—not indeed existing in the fleeting forms of any peculiar system or artifice of Speech, but in those first and *Original Elements*, which *universally* pervade the whole machinery of Language—performing in every part the same functions, and operating to the same purposes. I shall not stoop to define the various stages of progress, which others have advanced in the prosecution of this theme; nor shall I attempt to adjust the precise meaning, which is annexed to those various maxims, which others have adopted in their inquiries into this subject. I shall only simply observe, that the train of ideas, which I have now unfolded, has *not* been thus exhibited; nor has *any system* been formed on its foundation, such as the reader will find established in the succeeding discussions.'

In perusing this passage, we feel more indulgence for the author's confident yet questionable claim to originality, than for

for the contempt with which he affects to speak of his predecessors. Both Des Brosses and Gebelin had unfolded a theory which approached very nearly to that of Mr. W.; their erudition, their industry, and the indisputable ingenuity of their speculation, certainly intitled them to the respectful notice of every succeeding etymologist: their names will be frequently suggested to every reader of the present publication; and we do not think that they are in any danger of being eclipsed by the superior glories of their scornful successor.—The names of Vossius and Martinius, of Junius and Skinner, he has indeed condescended to specify: but these were lexicographers rather than etymologists; at least they were not theorists in etymology, and could scarcely be considered as standing in competition with the author of such a publication as the present.—The succeeding passage also displays more contempt than accords with the diffidence of sober reasoning, and less liberality than is generally united with original genius:

'To record the conjectures of some, who have written compilations on this subject, would stain and degrade a page, which had not lost every appearance of reason and of decorum. I have even passed over in silence the observations of those, who have ranged through the whole compass of Mythological Learning; and who, guided by their unerring Radicals, have pursued the Heroes—the Gods and the Goddesses, through all their varying forms and disguising garbs, and who are enabled to read the History of Reason in the Annals of Superstition. In a future work, when I shall involve myself in the same labyrinth, it will be necessary for me to examine their opinions, and appreciate their system. With respect to the importance of their Radicals, the reader will bear in his own hands an infallible touchstone by which they may be tried: He will discover, that, however potent they may be in tracing the History of Gods, they are totally inadequate and inefficient to discover the Language of Men.'

The author of a work which pretends to derive its illustrations from such a multitude of languages, as are specified in the title-page of this volume, will naturally be understood to claim the character of an eminent linguist; and the reader may well be supposed to entertain some curiosity respecting the sources and the degree of his information. Mr. W.'s account of himself in this particular is at least candid, if not perfectly satisfactory; and we are persuaded that we may rely on it with entire security, as far as it can be distinctly comprehended. Some persons, however, we imagine, will think that there is neither precision nor compliment in the following declaration:

'If the reader should then captiously scrutinize the precise state of information which I have acquired on these subjects, I might answer

answer probably, with sufficient truth, that my knowledge in these various languages is similar to that portion of skill, with which perchance he himself may be furnished in the comprehension of the Greek. It is true, that I have not been able within the short period of three years to interpret a passage in Hebrew—in Arabic—or Persian, &c. without the assistance of a Lexicon or a Translation; and I humbly imagine, that the gentle reader, after the study perhaps of thirty, would find many a passage, in Plato or Thucydides, *Greek* indeed to all the exertions of his skill, unless the kind translator were to impart his friendly assistance in the elucidation of the page. He may blush at his own ignorance, but he must lament that the precious days of his youth were wasted in the fruitless labour of barren institutions. I must be permitted to add, that in all the languages, about which I have presumed familiarly to talk—*Hebrew, Arabic, Persian, Chaldee, Syriac, Irish, Welsh, Galic*, &c. &c assisted by the guidance of a faithful translation, I am able with sufficient readiness and facility to adjust a passage in all its parts according to its due meaning, and to separate the Radical from the various additions, with which it may be involved from the construction of the language. If any adept in the mysteries of Sanscrit Literature shall produce before me a page of the *Mohaa Bhaarot*, the great Epic Poem of India, with a *literal* translation, I might venture, I think, to engage, that in my general arrangement of the words I should be found sufficiently faithful and correct.'

The sketch which we have now given of Mr. W.'s theory, and of the views by which he has been guided in the formation of it, will enable most of our readers to form an accurate judgment of its merits: but, at the same time, we deem it a branch of our duty to lay before them those general remarks and objections, which have been suggested to us by that part of the work of which we have just been treating. The detail, of which the remainder of the book is composed, will not easily permit us to enter into any of those general observations that relate to the groundwork of the theory: it contains the *proof* of a system which we conceive to be founded in a great degree on false *argument*; and to which, we propose to shew, that proof is not strictly applicable. Before we commence any examination of the facts, therefore, by which this system is said to be confirmed, it seems proper to give some attention to the reasons on which it depends:—the facts will continue the same on whatever supposition we account for them, and cannot be admitted as vouchers for a theory which they only do not contradict. If we cannot account for them, indeed, on any other supposition, their existence may then be allowed to constitute a proof of the theory with which they correspond: but, in the present instance, we apprehend that they will be found to have only a very slight connection with the theory which they are employed to illustrate, and to be equally inexplicable on the supposition of its truth or its falsity.

There

There are two indispensable preliminaries, as we have already noticed, to the theory of Mr. Whiter: one is, the annihilation of the vowels; and the other, the cognation of the consonants according to the canons which he has established in regard to them. These are the two great redoubts by which the main work is protected; and, if they should prove not to be tenable, the citadel must fall in course. Now we are inclined to think that neither of these positions is judiciously chosen, nor impregnably fortified; and though the nature of the service in which we are employed does not permit us to make a regular attack on these outworks, we conceive that it will not be difficult to point out such weaknesses in their construction, as should induce their defenders either to abandon or to strengthen them.

In the first place, we cannot help thinking that the disfranchisement of the whole race of vowels is a measure of very unwarrantable and impracticable severity. To us, they certainly seem to be at least as essential and as indispensable parts of language as their associates the consonants: indeed, a language might subsist without the use of *any* consonants, but a single word could not be spoken without the enunciation of a vowel. The differences of the vowel breathings, too, among themselves, are at least as palpable and obvious as those which exist among the consonants; the ear distinguishes *a* from *u* quite as readily as it does *b* from *g*; and he who could mistake *man* for *moon* must surely take *man* for *mad*. If the vowel, then, be an indispensable ingredient of language, and if the different vowels convey a sound as distinct and as distinguishable by the organs both of speech and of hearing as the different consonants do, with what propriety can they be disregarded in considering the derivation of words, or suppressed in all the operations of etymology? Mr. W. himself admits that no language can be *spoken* without vowels; and he will not deny, we presume, that no language would remain the same *to the ear* after all its vowels had been inverted; after *a*, for instance, had been substituted for *u*, and *o* for *i*, through the whole compass of its phraseology:—but, whatever is distinguishable by the ear may be employed to signify a distinction of meaning; and a very great part of the significancy of language does accordingly depend on the distinct powers of its vowels. Is not *mede* different from *mead*, is *hamus* the same with *humûs*, or κολον with κϰλον? If it must be admitted, then, that vowels are absolutely necessary to the existence of speech, and that in all languages the distinct powers of the vowels have been employed to express a distinction of meaning, it is evident that the suppression of the vowels is intelligible only with a reference to *written* language.

language. Now written language, as soon as it has become alphabetical, is nothing more than a picture of sound; it is a contrivance to represent, by certain visible marks, the audible articulations of speech; and it is more or less perfect, according as it represents these sounds more or less completely. It is not quite complete, we believe, in any instance: there are modifications of sound in every language, which no alphabet expresses with precision; and the vowel characters, in particular, are every where too few, and frequently afford but one sensible symbol for four or five distinguishable sounds. Although it be no doubt true, therefore, that some nations in the western parts of Asia do not express the whole of their vowel sounds by distinct written characters, the only just conclusion that can be drawn from this circumstance is, that their system of written charaters is more defective than that of other nations, and affords a less complete picture of the sounds which it is used to represent. The vowel sounds do unquestionably exist among these nations, as well as among their neighbours; they are distinguished as carefully in speaking, and as readily in hearing, as the consonants with which they are combined; and they are omitted in writing only from the imperfection of the art which should have expressed them.—The omission of the vowels in writing, indeed, is truly to be considered as one of those arts of abbreviation by which time is saved while perspicuity is endangered, and is not essentially different from the contractions which are occasionally employed by every one in writing quickly. We put *Oct^r* for *October*, *Comp^ts* for *Compliments*, *Honble* for *Honorable*, and then leave out both vowels and consonants, precisely in the same way as the vowels are left out in Hebrew. In both cases, however, the writing is evidently imperfect; and it is in vain to deny that much ambiguity may arise:—of which there cannot be a more memorable instance, than the dispute about writing Hebrew with or without points; a dispute which has in a manner reduced the Hebrew from an alphabetical to a real character, and has made its connection with sounds so ambiguous and uncertain, that, to a learner who has not espoused any side in the controversy, it may be said to signify the idea directly.—Single words, written without vowels, would be wholly unintelligible: *wl.* might signify *vowel*, *veal*, or *vale*; *nt.* might stand for *accent*, *into*, or *note*: *pn.* for *open*, *poney*, or *pan*:—in Latin, *rm.* might be *crem*, or *arma*, or *ramo*: in Greek, *γ* may be *εγω*, or *αγαυοι*, or *γη*, or *αιγα*. When the words stand together in sentences, it may sometimes be possible to guess at the meaning of the whole, by the help of those which are obvious: but there must always be room for conjecture, and very often no reason for conviction.—*Thr. s.*

gn.

gn. may signify *throw us a guinea*, or *there is gone*, or *other sea gain*: *stt. pd.* may be read in Latin, *astute pede*, or *stat apud*; and *π. γς. λ*, in Greek, may be meant to denote *απο γης ευλαι*, or *υπ' αυγας ηελιοιο*. Can a language be said to be written, which is set down in characters so imperfect or ambiguous; or can omissions be represented as of no moment, which leave the sense so incomplete and uncertain? The zoologist who should disregard every thing but the *osteology* of animals, and should endeavour to explain their cross breeds by the peculiarities of their skeleton, would scarcely be more absurd than the etymologist who had discarded the vowels, and was seeking for the primitive form of words in the naked frame of their consonants.

Even if languages could be written without vowels, still, as writing is only a representative of speech, and as speech cannot subsist without them, it is evident that the vowels are at all times equally essential to the language; and that they must be *understood* in the written speech, although not separately represented.—The question, then, is why the significancy of language should be supposed to reside in the consonants exclusively? and why a change on the vowel should not be supposed to indicate a new signification, as well as a change on the consonant?—The one change, we have already noticed, is altogether as sensible as the other, and may be made with equal facility, regularity, and precision.—Mr. W. does not answer this question; and in making the averments that have given occasion to it, we apprehend that he has disregarded both fact and probability.

Without pretending to dispute that, in spoken language, the vowel sounds are distinct and indispensable, Mr. W. seems to have imagined that they were of a less hardy and durable nature than the consonants; that, in the *wear and tear* of many centuries, they would often be *worn out*, and require to be renewed; that they were likely to be rubbed down to nothing in the friction of long journeys, and repeated transmissions; and that, while the consonants maintained their ground through all these changes of fortune and place, the vowels were constantly standing in need of repair, and were frequently replaced by others in some degree different.—The consonants, in short, he seems to have considered as the massive old walls and partitions of a gothic castle, which bid defiance to the injuries of time, and suffer but little from the hands of violence; while the vowels resemble the perishable hangings with which such walls may be covered, which shift their places, are rent away, and moulder down to nothing; that are sometimes replaced by others of a different pattern, and sometimes disappear altogether,

gether, and leave uncovered the nakedness of the original fabric. This opinion, we think, is altogether devoid of probability; and we have not been able to find it supported by argument. Both vowels and consonants we believe to be liable to infinite degrees of mutation: but we conceive that the former are not more subject to them than the latter; and that the instances of variation are even more frequent in the case of the consonants. From the inadequate number of vowel characters, and the different assortment of sounds that almost every separate nation has attributed to each of them, we frequently meet with a variation in orthography where there is probably none in the sound. An Englishman could write with *a* what a Frenchman would express by *e*, and would use a different letter though the vowel was intrinsically the same. Instances of apparent variety, therefore, that have been sought in languages which are no longer spoken, or with the true pronunciation of which we are unacquainted, are to be received with the utmost caution: but, even without making any allowance for this circumstance, we believe it will be found that, of all the words of which the genealogy can be fairly traced, a greater number have retained the vowels rather than the consonants of their original. *Pelegrin*, for instance, has more of the vowels than the consonants of *peregrinus*; and *pudding*, of *boudin*:—*cousin*, too, has retained more of the vowels than consonants of *consanguineus*; *number*, of *numerus*; *ma tre*, of *magister*; and *desire*, of *desiderium*.—To go no farther than to the various appellations for *father*, cited by Mr. W. himself; it will be found that the consonants vary much more easily than the vowels.—We have *pater*, *vater*, *fader*, *vader*, *father*, *pader*, &c. in which the vowels keep their places without the smallest alteration, while the consonants go through a variety of changes; and there is scarcely a vowel introduced in the whole number of examples, that might not be expressed by some of the common powers of *a* or *e* respectively. In many words besides, there is nothing *but* the vowel to guide us to its etymology: we should certainly never discover *hodie* in *gg*, but we see it at once in *oggi*:—*trngr* would scarcely suggest *extraneous*, but *étranger* cannot be mistaken.

If languages, indeed, were transmitted by writing, and not by speech; if colonists and conquerors, instead of bearing about with them the words and the tones of their native tongue, were to transport it in the form of dictionaries and grammars; it is possible to imagine that the consonants of a word might survive its vowels, and become exclusively the vehicles of its significancy. In the Hebrew or Arabic, this could scarcely fail to happen; and in all languages, as the precise power of a vowel character is less distinctly ascertained than that of a

consonant, the latter would in course be more permanent, and less liable to variation :—but it is undeniable that languages were never propagated nor diffused by writing. The tribes which were scattered from Babel, or which migrated from Iran, or any other original domicile of mankind, in order to lay the foundation of the primæval kingdoms of the earth, most probably were altogether ignorant of the art of writing ;—unquestionably, they were *better* skilled in speaking, and taught their language to their children, their slaves, or their neighbours, not, like modern language-masters, with the apparatus of books and the precision of orthography, but instinctively and unintentionally by the ear and the voice, by the necessity of intercourse, and by the habits of imitation. In this way, however, there does not seem to be the slightest reason for supposing that the vocal parts of language would be less faithfully transmitted than the articulate. Whatever may be the case with respect to the characters, the vowel *sounds* are evidently as distinct from each other as the consonants ; and they are also, it would appear, more generally within the reach of exact imitation. All the organic defects, by which perfect utterance is obstructed, seem to belong to the articulation of the consonants : we meet every day with people who cannot pronounce *r*, *s*, *th*, *ch*, &c.: but there is no person, it is to be believed, who has the gift of speech in any degree, who cannot utter with disinctness all the vowel sounds of his native tongue. Even foreigners always find the greatest difficulty in accommodating their organs to the consonant combinations of a strange language: the *gn* and *th* of the English, the *c* of the Italian, the *ch* respectively of the Germans, Spaniards, and English, the *shtsh* of the Russian, and the aspirated consonants of the Oriental languages, are always incomparably more troublesome to the learner than any of the vowel sounds that accompany them. The inhabitants of Otaheite found their only impediment in the consonants, when they called Captain Cook *Toote*, and Mr. Banks *Opano*; and it is observable that, to this hour, almost all the defects of articulation among the negroes in our colonies are referable to the consonants, and not to the vowels.

There is every reason, therefore, for concluding that, in the derivation of words from one language, or from one generation, to another, the vowel parts of the combination would be at least as durable as the consonant. In many words, they present themselves to the ear as the capital and characteristic part of the sound, and would naturally be retained in any new word that was formed from the recollection or association of an old one.—Interjections, which almost all theorists have agreed in considering as the primitive parts of language, are, with a few exceptions, entirely

entirely formed of vowels; the names of the passions which they expressed would naturally be taken from this element; and, with their derivatives, they would give birth to a large family of words, in which the consonants would necessarily be subordinate to the significant vowel. Both Gebelin and Des Brosses have affirmed that each of the original vowel-sounds has a primitive and intrinsic significancy, and is fitted by the nature of the vocal organ and the physical effects of feeling on the body, independently of all convention, to express some particular sentiment or emotion. In this position, which they extend also to the greater part of the consonants, there is, no doubt, something very fanciful and suspicious: but the facts by which it is rendered probable, and the observations by which those eminent scholars were led to adopt it, should be sufficient to persuade Mr. Whiter that the vowels are intitled to some consideration in questions of etymology; that they have a share, at least, in the elementary significancy of language; and that they were not adopted nor substituted at random, merely for the conveniency of articulation, and to enable the consonants to coalesce or stand together in utterance.

By his rash and splenetic rejection of the vowels, therefore, we think that Mr. W. has deprived himself of one powerful auxiliary in his etymological researches. Having undertaken to develope the original elements of *significant* sound, and, from the present extended, mingled, and altered state of language, to ascertain what was the primitive germ and basis of its significancy, he begins by annihilating one half of his materials, and throwing away that capital ingredient of speech which consists in the distinct variation of the vowel breathings.—The other half he has so confounded and disguised, that it becomes almost unserviceable:—he has already stated that there are no vowels, and he is now to discover that there are only three or four consonants. His system depends on the immutability of the consonants; and, before he proceeds to the proof of it, he finds it necessary to shew that they are almost all convertible into each other. After having established this preliminary, it was scarcely possible for him to fail in the proof: but, in establishing it, he has unfortunately destroyed the very essence and foundation of the system. If the consonants be all convertible into each other, it is plain that they are not immutable, and that nothing can be more absurd than to seek in them for the original signification of words. This, indeed, we confess to be our own opinion; and Mr. W., who has produced the present volume in support of an opposite conclusion, appears to coincide very nearly with us in his statement of the premises. That statement, however, we apprehend, is both

incomplete in itself, and erroneous in relation to the principle on which it is made.—A very few words will be sufficient to explain the whole of our ideas on the subject.

All the consonants that occur in a correct alphabet, as well those that are called cognate as the rest, are different and distinct articulations:—they are marks for modifications of sound, obviously and unquestionably distinguishable;—there is no ear that does not perceive *d* to be different from *t* or *th*, or *m* from *f*:—of these articulations, however, some, it is found, are performed by different movements of the *same* member or part of the organ. The lips are principally and indispensably instrumental in articulating three or four consonants; the teeth or gums are chiefly employed in two or three more; and the tongue, the palate, and the throat, respectively in the rest. The distinguishable articulations are at least twenty in number:—the organs of speech, according to this general distribution, are not more than four or five:—the articulations, however, of the same organ, are for the most part as clearly distinguishable from each other as from the articulations of any other organ, and form a modified sound altogether distinct and peculiar.—Now it appears to us that no consonant ever passes into another, or loses its strict individuality, except in the one or the other of the two following cases: 1st. where, from its position in relation to other consonants, it cannot be uttered with facility; or, 2d. where the sound itself and its combinations are not familiar to the persons who begin to use them, and are for that reason imperfectly remembered and inaccurately copied. The first applies to the variations that take place in the derivations and inflexions of a word in any one language; the second, to the changes that are produced by the mixture and extension of languages from one people to another. In both cases, it is no doubt true that a letter of the same organ will more frequently be substituted than any other letter: but it is also true that other letters will very frequently be substituted, and so often as to take away all use or authority from any rule that would limit the extent of this substitution. In the inflexions of words, for instance, the consonants that are called radical may come to be combined with so many other letters, as to render their enunciation extremely difficult and laborious; and it will frequently be found that no letter of the same organ will remove that difficulty. Mr. W. himself has shewn that *s*, *t*, and *k*, are commonly substituted for each other in the inflexions of the Greek verb, though each of these letters is certainly expressed by a different part of the organ;—and it is on the authority of this fact that he has set down these letters as cognates of each other, and liable in all cases to be substituted

reciprocally. Yet it seems very plain to us that these letters have no more affinity or resemblance to each other, than any other letters or articulations in the whole compass of language: —they are substituted for each other in the particular instances quoted, because no other letter would coalesce so easily or harmoniously with those other consonants, which the structure and analogy of the dialect required to be expressed;—and it seems evident that, if the combination had been different, some other letters equally remote and dissimilar would have been assumed. The structure of the Greek language, however, being regular, and the particles, (prepositions, adverbs, pronouns, or whatever else they may be,) by the annexation of which the circumstances of action are expressed, being tolerably uniform, it is easy to perceive how the same letters are mutually substituted in many different words. These words resemble each other in that peculiarity of structure, which renders some substitution necessary; they contain the same collision or combination of letters to be smoothed or abbreviated; and *s* is repeatedly put in the place of *t* or *k*, not because those letters have any analogy or connection, but because the same combination, which makes *s* unsuitable, continues in all these instances to suit better with *l* or *k* than with any other consonant. This we conceive to be the case in most of the substitutions of inflexion: though it is proper to observe that it is not always easy to distinguish those mutations, which were suggested in this manner by the necessity or convenience of utterance, from those that were adopted intentionally; and where it would be absurd as well as hopeless to look for any analogy of sound. When the Greeks said τετυμμαι for τετυπμαι, they were guided probably by that love of harmony and instructive accommodation of the organ, of which we have just been speaking: but when, instead of τετυπα, they chose to say τετυφα, it seems more likely that the substitution was deliberately assumed as a new sign of modified action, and on the same principle with the variety of prefix or termination. φ and π are certainly distinct sounds, and assuredly were not interchanged by accident or negligence: the combination of the adjacent letters does not, to our organs at least, seem to require any substitution; and it is reasonable to think, therefore, that it has been adopted with the design of forming a variety of meaning, and of making the word more essentially different from the other individuals of its family.—In this view, it seems absurd to talk of the cognation or virtual identity of the letters so substituted: they were intended to point out a variation; and Mr. W. says that this proves them to be the same;—they were chosen on account of their difference, and this with him

is a demonstration of their near affinity. It may be worth while, also, to remark that, in looking for farther proof or illustration of his principles of cognation in the inflexions of the Latin noun, Mr. Whiter appears to us to have been still more inaccurate and unlucky:—*s*, he says, is changed familiarly into *d*, because *pes* is turned into *pedis*, and *lapis* into *lapidis*. It is our own persuasion that the original nominative of these words was *peds* and *lapids*, and that they were inflected at first without any change of the second consonants:—but, even if this were not the case, we cannot perceive that the change should indicate any analogy between the letters so substituted:—to us, it would rather appear that they were intended to be as different as possible; that the identity of the word was intrusted to its preceding letters; and that it must have been the object of the mutation in the final letters, to alter that part of it as completely as possible.—If this be not the case, indeed, Mr. W. might have enlarged his list of cognates still farther than he has done; and, from the instances of *dies* and other words of that description, which pass into *dierum*, *diebus*, &c. he might have discovered that *s* was commutable with *r*, *m*, *b*, &c. He has not ventured, however, to carry his assertions so far: though, if these letters be not cognate, there is no reason for holding that *s* and *d* are.

These, however, as we have already said, are instances not of substitution and unintentional variation, but of deliberate mutation adopted for the very purpose of distinguishing the words in which they occur. In all the other cases, in which the consonants of any word are changed in its inflexions, its derivatives, or its transmission into other languages, we apprehend that the cause of change is to be explained either by the want of *euphony* in the new combination, or by the imperfect conception or utterance of foreign organs. Now, though, in both these cases, since there is no variation intended, it is natural to think that the change will be as slight as possible, and that a letter of the same organ will be more frequently substituted than any other; yet the instances are innumerable in which a different letter will be employed. The combinations in flexion and derivation are often such as no cognate letter will answer; and the misapprehension or indocility of strangers runs through all the degrees of variation.

The limits of our work do not permit us to enter into any very extensive illustration of the doctrine which we have now been stating:—yet we cannot forbear to enumerate a few instances of such multiplied and anomalous changes in the consonants of particular words, as seem to make the idea of their permanency ridiculous, and to demonstrate the absurdity of

attempting to subject their variations to any intelligible rule.

The only letters which can properly be called cognate, or between which any resemblance can be supposed, are evidently those that are articulated by the same organ: every instance, therefore, of the substitution of any other letter is a direct proof of the anomaly for which we are contending. There is no proof of their affinity to their substitutes, more than to any other letter whatsoever; and it is to be presumed that any other letter would have been substituted that might have suited the combination or the organ equally well, without any regard to the existence of any imaginary affinity. Now Mr. W. has himself demonstrated that *s*, *k*, *g*, *sh*, are frequently substituted not only for each other, but for *l*, *d*, *th*, &c.; and these for the former; although the letters belong respectively to the organ of the teeth, the throat, and the tongue. We shall subjoin a few instances, in which a similar interchange is made of letters, that even Mr. W. will not venture to call cognate. *N*, for example, is familiarly changed into *m*, though the one belongs unquestionably to the lips, and the other to the palate and nose. Βραχιον in this manner becomes *brachium*; ειδωλον, *idolum*; and a great multitude of Greek neuters in *ον* take *um* in their transition into Latin.—*L*, in like manner, is changed into *r*; as μυρια into *millia*; *luscinia* into *rossignol*; *ulmus* into *orme*; and *marbre* into *marble*: which last word has thus exchanged two of the consonants of *marmor*, and entirely suppressed another. *N* also passes easily into *r*, as δωρον into *donum*; where again two consonants of different organs are converted:—it also passes into *l*, as in *veleno* from *venenum*, &c. *D*, too, by a still greater variation, is sometimes replaced by *l*: Οδυσσευς becomes *Ulysses*; δακρυ, *lacryma*; and sometimes by *b*, as δις, *bis*. *Th* is changed into *f*.—θηρα, *fera*;—θελω, *felio*. *G*, again, is converted into *v*, the Italian *tregua* making the French *treve*; and in the English *truce*, the same letter is virtually changed into *s*. In the Spanish *muger*, the *l* of *mulier* is changed into *g*; and a variety of similar mutations occur in the dialects of the North.—These instances alone, however, appear perfectly sufficient to shew that even Mr. W.'s enlarged ideas of the cognation of consonants will not serve to explain all the changes which they undergo; and that, in fact, there is scarcely a consonant which may not, in some circumstances, become the substitute of any other. A system of etymology, however, on the principle of Mr. W.'s present work, must be entirely subverted by the establishment of this fact. It is his object to ascertain the origin of words by investigating the signification of their elementary consonants:—but, if these consonants may have been substi-

tuted for *any other*, the very idea of elementary signification becomes futile, and all prospect of systematical derivation is hopeless.

There are still greater obstacles to the admission of Mr. W.'s preliminaries.—Consonants are not only exchanged without rule or limit, but they are added and suppressed with equal licence and irregularity.—What Mr. W. would call the element of a word is often taken away altogether, and can often be proved to have been added in some of its most recent derivations.—Vowels, too, (which must grieve him still more sensibly,) he will frequently find substituted for consonants, and sometimes passing into them. A few obvious instances of these radical alterations we shall now set down.—1st. Consonants are added without any apparent rule or principle.—If we take the Latin for an early dialect of the Greek, we find *lana* turned into χλαινα, *ros* into δροσον, *aper* into χαπρος, &c. The Æolian said Βρῶδον, where the Athenian said ῥωδον: and they in their turn said σμικρον, &c. where the other Greeks made no use of the σ. The Latin *otium* has grown into the French *loisir*—*hodiernus* into *modern*—*umbra* into *sombre*—*nivis* into *snow*—and δρεπω probably into *reap*;—*amarus* becomes *amargo*, and London *Londres*.—We add *n* to almost all the Latin words in *o* that we have borrowed; and consonant terminations in *tas*, *ar*, *el*, *ard*, &c. seem to have been annexed, by almost every nation, to the derivatives from other languages.

2dly. Consonants are suppressed in all parts of a word, and without any traces of regularity. *Catena* is turned into *chain*;—*laudare* into *louer*;—*balneus* is abbreviated to *bain*, and becomes *bath* in English by the united aid of suppression and mutation. *Decanus* sinks into dean,—*pratum* into *pré*,—*fides* into *foi*, or faith,—and *niger* into *noir*. *Pater* and *mater* become *père* and *mère* in French, and continue to drop their consonants till they are worne down to *pay* and *may* in Portuguese —*securus* dwindles down to *sure*; *consanguineus* shrinks into *cousin*; and all that is left of *oculus* is *œil* in French, and *ojo* in Spanish. —It is unnecessary to multiply instances of a degradation so common. If the significancy of these words resided originally in their consonants, it should have been lost when these were omitted; and all attempt to trace their derivation by means of them must plainly have been impossible, if the steps of their mutation had once been lost, or that historical evidence of their genealogy had been wanting, which it is the object of systematic etymology to supply. Of those words which it is the task and the glory of the etymologist to explain, how many may have been subjected to those changes which we have

already proved to be incident to words of every description; or what reliance can be placed on an explanation which proceeds on the notion of their immutability, and depends altogether on the permanency of the consonants which they contain?

3dly. Consonants are also changed into vowels, and they in their turn into consonants:—*oculus*, we have already seen, becomes *ojo*; *plus* and *plumbum* are changed into *piu* and *piombo*; and *al* into *au* in a great variety of instances, *falta*, *faute*, &c. In the same manner, νευρον becomes *nervum* and *nerf*; οινον, *vinum*, &c. &c. On the other hand, we find *e* and *u* replaced by *b*; *numerus* is changed to *number*, *cumulus* into *comble*, &c.

Even these, however, are not all the mutations to which the consonant combinations are exposed. Where the letters remain the same, they are liable to be transposed or inverted; and this derangement in their order is frequently combined with one or another of the substitutes of which we have been speaking:—ερπω becomes *repo*; γαλα, *lac*; μορφη, *forma*; and μυρμηξ, *formica*:—*folium* is changed into *leaf*, and the *ab* and *am* of the Eastern languages into the *pa* and *ma* of Europe.—With what assurance can an etymologist proceed in the midst of such fluctuation and uncertainty? The elements, of which he is in search, are continually disappearing and reviving, altering their forms and changing their places? He must proceed like the pilgrim who looks for a beaten track among the moving sands of the desart, or the mariner who steers his course by the bearings of the summer clouds. The significancy of a word can no more be detected in any particular portion of its structure, than the life of an animal can be referred to any member of its frame: in both cases, the vivifying spirit is diffused through the whole of a mass that is continually changing; it has no circumscription nor local habitation in either; and the etymologist, who confines the meaning of a word to its elementary consonants, may be fairly compared to the anatomist who has chained the soul to the pineal gland, and hunted the flying life through the blood, the nerves, and the brain.

We have already extended this article to an unusual length, and we fear that our remaining observations will not be comprized in a very short compass: but we mean to terminate them in our next number.

[*To be continued.*]

Jeffr..y.
1st Art.

ART.

ART. II. Lli-gamena Angel-Deod: *or, the Sports and Pastimes of the People of England:* including the rural and domestic Recreations, May-games, Mummeries, Pageants, Processions, and pompous Spectacles, from the earliest Period to the present Time: illustrated by Engravings selected from ancient Paintings; in which are represented most of the popular Diversions. By Joseph Strutt. 4to. pp. 358. 40 Plates. 3l. 3s. plain; 5l. 5s. coloured. White. 1801.

THE informed and ingenious author of this volume is well known by his former publications *, of a similar nature; and with respect to deep research, accurate knowlege, variety of matter, and entertaining narrative, the present work is in no degree inferior to any of its predecessors. Indeed, it not less excites our surprise than our praise, that so much has been effected in this branch of investigation, considering the indefatigable pains that are required in collecting the documents, in arranging the materials, in combining the relations, in elucidating the obscurities, and in completing the imperfections of decayed intelligence: but what will not perseverance accomplish, in a pursuit in which we are engaged by taste and affection?

The Introduction contains a general arrangement of the popular sports, pastimes, and military games, together with the various spectacles of mirth or splendour, exhibited in England publicly or privately, for the sake of amusement, at different periods. As all the information that can now be obtained, concerning the antient inhabitants of this island, is derived from foreign writers, partially acquainted with them as a people, and totally ignorant of their domestic customs and amusements, (the contemporary historians of the country being entirely silent on these important subjects,) the difficulties naturally attending such an undertaking are considerably increased: but the laborious and unwearied exertions of Mr. Strutt have surmounted them all, so far at least as to allow us little reason for regretting the loss of those few particulars on which he has it not in his power to be more explicit. With that modesty, however, which generally accompanies real merit, the author thus concludes his general view of the sports and pastimes of our ancestors:

'I shall proceed to arrange them under their proper heads, and allot to each of them a separate elucidation. The task in truth is extremely difficult; and many omissions, as well as many errors, must of necessity occur in the prosecution of it; but none I hope of any great magnitude, nor more than candour will overlook, especially when it is recollected, that, in variety of instances, I have been con-

* See M. Rev. Vols. li. lii. lv. lvii. lix. &c.

strained to proceed without any guide, and explore, as it were. th recesses of a trackless wilderness. I must also entreat the Reader to excuse the frequent quotations he will meet with, which in general I have given *verbatim*; and this I have done for his satisfaction, as well as my own, judging it much fairer to stand upon the authority of others than to arrogate to myself the least degree of penetration to which I have no claim.

'It is necessary to add that the plates which constitute an essential part of this work, are not the produce of modern invention, neither do they contain a single figure that has not its proper authority. Most of the originals are exceedingly ancient, and all the copies are faithfully made without the least unnecessary deviation. As specimens of the art of design, they have nothing to recommend them to the modern eye; but as portraitures of the manners and usages of our ancestors, in times remote, they are exceedingly valuable, because they not only elucidate many obsolete customs, but lead to the explanation of several obscurities in the history of former ages.'

It would be impracticable for us to follow this agreeable writer through the several varieties of his subject: but we shall make a few extracts from particular chapters, for the entertainment of our readers, and as specimens of the whole.—At the conclusion of the account of Hunting, we find that

'There was a peculiar kind of language invented by the sportsmen of the middle ages, which it was necessary for every lover of the chase to be acquainted with. When beasts went together in companies, there was said to be a *pride* of lions; a *lepe* of leopards; an *herd* of harts, of bucks, and of all sorts of deer; a *bevy* of roes; a *sloth* of bears; a *singular* of boars; a *sounder* of wild swine; a *dryft* of tame swine; a *route* of wolves; a *harras* of horses; a *rag* of colts; a *stud* of mares; a *pace* of asses; a *baren* of mules; a *team* of oxen; a *drove* of kine; a *flock* of sheep; a *tribe* of goats; a *sculk* of foxes; a *cete* of badgers; a *richess* of martins; a *fesynes* of ferrets; a *huske* or a *down* of hares; a *nest* of rabbits; a *clowder* of cats, and a *kendel* of young cats; a *shrewdness* of apes; and a *labour* of moles; and also of animals when they retired to rest; a hart was said to be *harbored*, a buck *lodged*, a roebuck *bedded*, a hare *formed*, a rabbit *set*, &c. Two greyhounds were called a *brace*, three a *leash*, but two spaniels or harriers were called a *couple*. We have also a *mute* of hounds for a number, a *kenel* of raches, a *litter* of whelps, and a *cowardice* of curs. It is well worthy notice, that this sort of phraseology was not confined to birds and beasts, and other parts of the brute creation, but it was extended to the various ranks and professions of men, as the specimen, which I cannot help adding in the margin, will sufficiently demonstrate, and the application of some of them will, I trust, be thought apt enough *. I shall now conclude this long, and, I fear, tedious

'* A *state* of princes, a *skulk* of friars, a *skulk* of thieves; an *observance* of hermits; a *lying* of pardoners; a *subtilitie* of serjeants; an *untruth* of sompners; a *multiplying* of husbands; an *incredibility* of cuckolds;

tedious chapter, with "the seasons for alle sortes of venery," and the ancient books upon hunting seem to be agreed upon this point.

'The time of *grace* begins at Midsummer, and lasteth to Holy-rood-day. The *fox* may be hunted from the Nativity to the Annunciation of our Lady; the *roebuck* from Easter to Michaelmas; the *roe* from Michaelmas to Candlemas; the *hare* from Michaelmas to Midsummer; the *wolf* as the fox; and the *boar* from the Nativity to the Purification of our Lady.'

In the chapter on Hawking, we meet with the following curious anecdote:

'The monkish writers, posterior to the Conquest, not readily accounting for the first advent of the Danes, or for the cruelties that they committed in this country, have assigned several causes; and, among others, the following story is related, which, if it might be depended upon, would prove that the pastime of *hawking* was practised by the nobility of Denmark at a very early period: such a supposition has at least probability on its side, even if it should not be thought to derive much strength from the authority of this narrative. A Danish chieftan of high rank, named Lothbroc, amusing himself with his hawk near sea, upon the western coasts of Denmark, the bird, in pursuit of her game, fell into the water; Lothbroc, anxious for her safety, got into a little boat that was near at hand, and rowed from the shore to take her up; but before he could return to the land, a sudden storm arose, and he was driven out to sea. After suffering great hardship, during a voyage of infinite peril, he reached the coast of Norfolk, and landed at a port called Rodham: he was immediately seized by the inhabitants, and sent to the court of Edmund, king of the East Angles; when that monarch was made acquainted with the occasion of his coming, he received him very favourably, and soon became particularly attached to him, upon account of his great skill in the training and the flying of hawks. The partiality which Edmund manifested for this unfortunate stranger, excited the jealousy of Beoric, the king's falconer, who took an opportunity of murdering the Dane, whilst he was exercising his birds in the midst of a wood, and secreted the body; which was soon afterwards discovered by the vigilance of a favourite spaniel. Beoric was apprehended, and, it seems, convicted of the murder; for he was condemned to be put into an open boat, without oars, mast, or rudder, and in that condition abandoned to the mercy of the ocean. It so chanced, that the boat was wafted to the very point of land that

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cuckolds; a *safeguard* of porters; a *stalk* of foresters; a *blast* of hunters; a *draught* of butlers; a *temperance* of cooks; a *melody* of harpers; a *poverty* of pipers; a *drunkenship* of coblers; a *disguising* of taylors; a *wandering* of tinkers; a *malepertness* of pedlars; a *fighting* of beggars; a *rayful*, that is a netful, of knaves; a *blush* of boys; a *bevy* of ladies; a *nonpatience* of wives; a *gagle* of women; a *gagle* of geese; a *superfluity* of nuns, and a *herd* of harlots; and also applied to inanimate things, as a *caste* of bread, a *cluster* of grapes, a *cluster* of nuts, &c.'

Lothbroc

Lothbroc came from; and Beroic, escaped from the danger of the waves, was apprehended by the Danes, and taken before two of the chieftains of the country, named Hinguar and Hubba; who were both of them the sons of Lothbroc. The crafty falconer soon learned this circumstance, and, in order to acquire their favour, made them acquainted with the murder of their father, which he affirmed was executed at the command of king Edmund, and that he himself had suffered the hardship at sea from which he had been delivered by reaching that shore, because he had the courage to oppose the king's order, and endeavoured to save the life of the Danish nobleman. Incited by this abominable falsehood, to revenge the murder of their father, by force of arms, they invaded the kingdom of the East Angles, pillaged the country, and, having taken the king prisoner, caused him to be tied to a stake, and shot to death with arrows. This narration bears upon the face of it the genuine marks of a legendary tale. Lidgate, a monk of Saint Edmund's Bury, has given it a place, with the addition of several miraculous circumstances, in his poetical life of king Edmund, who was the tutelar saint of the abbey to which he belonged. On the other hand, every one who is acquainted with the history of the Anglo-Saxons must know, that the Danish pirates had infested the coasts of England, and committed many dreadful depredations, long before the time assigned for the above event; and the success of the first parties encouraged others to make the like attempts.'

Having given the phraseology used in hunting, we shall add the terms employed in hawking:

'The tyro in the art of falconry is recommended to learn the following arrangement of terms as they were to be applied to the different kinds of birds assembled in companies: A *sege* of herons, and of bitterns; an *herd* of swans, of cranes, and of curlews; a *dropping* of sheldrakes; a *spring* of teels; a *covert* of cootes; a *gaggle* of geese; a *badelynge* of ducks; a *sord* or *sute* of mallards; a *muster* of peacocks; a *nye* of pheasants; a *bevy* of quails; a *covey* of partridges; a *congregation* of plovers; a *flight* of doves; a *dule* of turtles; a *walk* of snipes; a *fall* of woodcocks; a *brood* of hens; a *building* of rooks; a *murmuration* of starlings; an *exaltation* of larks; a *flight* of swallows; a *host* of sparrows; a *watch* of nightingales; and a *charm* of goldfinches.'

The *Joculator*, a species of minstrel, whom we find to be the same with the jougglour of the Normans, was called a *gleeman* in the Saxon æra, answering to the jugler of more modern times; and a merry wight we suppose he must have been. 'In the fourteenth century, he was also denominated a tregetour or *tragetour*; at which time, (says Mr. S.) he appears to have been separated from the *musical* poets, who exercised the first branches of the gleeman's art, and are more generally considered as minstrels.' We were at first tempted to offer a trifling conjecture here, that the *gleeman* and the *tragetour* were persons whom we should now dignify by the names of comedian and

and tragedian:—but, on proceeding, we discover them to be different:

'The name of *tregetours* (the author observes) was chiefly, if not entirely, appropriated to those artists who, by slight of hand, with the assistance of machinery, of various kinds, deceived the eyes of the spectators, and produced such illusions as were usually supposed to be the effect of enchantment; for which reason they were frequently ranked with magicians, sorcerers, and witches; and, indeed, the facts they performed, according to the descriptions given of them, abundantly prove that they were no contemptible practitioners in the arts of deception. Chaucer, who, no doubt, had frequently an opportunity of seeing the tricks exhibited by the tregetours in his time, speaks of them in a style that may well excite our astonishment: "There are," says he, "sciences by which men can delude the eye with divers appearances, such as the *subtil tragetours* perform at feasts. In a large hall they will produce water with boats rowed up and down upon it. Sometimes they will bring-in the similitude of a grim lion, or make flowers spring up as in a meadow; sometimes they cause a vine to flourish, bearing white and red grapes; or shew a castle built with stone; and when they please, they cause the whole to disappear." He then speaks of "a learned clerk," who, for the amusement of his friend, shewed to him "forests full of wild deer, where he saw an hundred of them slain, some with hounds, and some with arrows; the hunting being finished, a company of falconers appeared upon the banks of a fair river, where the birds pursued the herons, and slew them. He then saw knights justing upon a plain;" and, by way of conclusion, "the resemblance of his beloved lady dancing; which occasioned him to dance also." But, when "the *maister that this magik wrought* thought fit, he clapped his hands together, and all was gone in an instante." Again, in another part of his works, the same poet says,

"There saw I Coll Tregetour,
Upon a table of sycamour,
Play an uncouth thynge to tell;
I sawe hym carry a wynde-mell
Under a walnote shale."

'Chaucer attributes these illusions to the practice of natural magic; meaning, I suppose, an artful combination of different powers of nature in a manner not generally understood; and therefore he makes the Devil say to the Sompner in the Friar's tale, "I can take any shape that pleases me; of a man, of an ape, or of an angel; and it is no wonder; a lousy juggler can deceive you; and I can assure you my skill is superior to his."—I need not say, that a greater latitude was assigned to what the poet calls *natural magic* in his days, than will be granted in the present time.

'Sir John Mandevile, who wrote about the same period as Chaucer, speaks thus of a similar exhibition performed before the Great Chan: "And then comen jogulours, and enchauntours, that doen many marvaylles;" for they make, says he, the appearance of the sun and the moon in the air; and then they make the night, so dark that nothing

nothing can be seen; and again they restore the day-light, with the sun shining brightly; then they "bringen-in daunces, of the fairest damsels of the world, and the richest arrayed;" afterwards they make other damsels to come in, bringing cups of gold, full of milk of divers animals, and give drink to the lords and ladies; and then "they make knyghts to jousten in armes fulle lustyly," who run together, and in the encounter break their spears so rudely, that the splinters fly all about the hall. They also bring-in a hunting of the hart and of the boar, with hounds running at them open-mouthed; and many other things they do by the craft of their enchantments, that are "marvellous to see." In another part he says, "And be it done by craft, or by nicromancy, I wot not."

'The foregoing passages bring to my recollection a curious piece of history related by Froissart, which extends the practice of these deceptions far beyond the knowledge of the modern jugglers. "When," says that author, "the duke of Anjou and the earl of Savoy were lying with their army before the city of Naples, there was 'an *enchaunter*, a conning man in nigromancy, in the Marches of Naples." This man promised to the duke of Anjou, that he would put him in possession of the castle of Leufe, at that time besieged by him. The duke was desirous of knowing by what means this could be effected; and the magician said, 'I shall, by enchauntment, make the ayre so thicke, that they within the castell will think there is a great brydge over the sea, large enough for ten men a-breast to come to them; and, when they see this brydge, they will readily yielde themselves to your mercy, least they should be taken per force.' And may not my men, said the duke, pass over this bridge in reality? To this question the juggler artfully replied, 'I dare not, syr, assure you that; for, if any one of the men that passeth on the brydge shall make the sign of the cross upon him, all shall go to noughte, and they that be upon it shall fall into the sea.' The earl of Savoy was not present at this conference; but, being afterwards made acquainted with it, he said to the duke, 'I know well it is the same enchaunter, by whom the queene of Naples and syr Othes of Bresugeth were taken in this castle; for he caused, by his crafte, the sea to seeme so high, that they within were sore abashed, and wend all to have died: but no confidence,' continued he 'ought to be placed in a fellow of this kind, who has already betrayed the queen for hire; and now, for the sake of another reward, is willing to give up the man whose bounty he has received.' The earl then commanded the enchanter to be brought before him; when he boasted that, by the power of his art, he had caused the castle to be delivered to sir Charles de la Paye, who was then in possession of it; and concluded his speech with these words: 'Syr, I am the man of the world that syr Charles reputeth most, and is most in fear of.' 'By my fayth,' replied the earl of Savoy, 'ye say well; and I wyll that syr Charles shall know that he hath great wrong to feare you: but I shall assure hym of you, for ye shal never do more enchauntments to deceyve hym, nor yet any other.' So saying, he ordered him to be beheaded; and the sentence was instantly put into execution before the door of the earl's tent. Thus," adds our author, "ended the mayster enchant-

enchantour: and so he was payed hys wages according to his de-sertes."

'Our learned monarch, James the First, was perfectly convinced that these, and other inferior feats exhibited by the tregetours, could only be performed by the agency of the Devil, "who," says he, "will learne them many juglarie trickes, at cardes and dice, to deceive men's senses thereby, and such innumerable false practiques, which are proved by over-many in this age." It is not, however, very easy to reconcile with common sense the knowledge the king pretended to have had of the intercourse between Satan and his scholars the conjurers, unless his majesty had been, what nobody, I trust, suspects him to have been, one of the fraternity. But, notwithstanding the high authority of a crowned head in favour of Beelzebub, it is the opinion of some modern writers, that the tricks of the jugglers may be accounted for upon much more reasonable, as well as more natural, principles. These artists were greatly encouraged in the middle ages; they travelled in large companies, and carried with them, no doubt, such machinery as was necessary for the performance of their deceptions; and we are well aware, that very surprising things may be exhibited through the medium of a proper apparatus, and with the assistance of expert confederates. A magic lanthorn will produce appearances almost as wonderful as some of those described by sir John Mandevill, to persons totally ignorant of the existence and nature of such a machine. The principles of natural philosophy were very little known in those dark ages; and, for that reason, the spectators were more readily deceived. In our own times, we have had several exhibitions that excited much astonishment; such as an image of wax, suspended by a ribband in the middle of a large room, which answered questions in various languages; an automaton chess-player, that few professors of the game could beat; and men ascending the air without the assistance of wings: yet these phenomena are considered as puerile, now the secrets upon which their performance depends have been divulged.—But, returning to the tregetour, we shall find that he often performed his feats upon a scaffold erected for that purpose; and probably, says a late ingenious writer, received his name from the *trebuchet*, or *trap-door*, because he frequently made use of such insidious machines in the displayment of his operations. Chaucer has told us, that *Coll* the tregetor exhibited upon a table; and other authors speak of "juggling upon the boardes," which clearly indicates the use of a stage or temporary scaffold. Now, let us only add the machinery proper for the occasion, and all the wonders specified in the foregoing passages may be reduced to mere pantomimical deceptions, assisted by slight of hand, and the whole readily accounted for, without any reference to supernatural agency.

'In the fourteenth century, the tregetours seem to have been in the zenith of their glory; from that period they gradually declined in the popular esteem; their performances were more confined, and of course became less consequential.'

We are told, in another place, that

'The joculator regis, or king's juggler, was anciently an officer of note in the royal household; and we find, from Domesday Book, that

that *Berdic*, who held that office in the reign of the Conqueror, was a man of property. In the succeeding century, or soon afterwards, the title of REX JUGLATORUM, or *king of the jugglers*, was conferred upon the chief performer of the company, and the rest, I presume, were under his control. The king's juggler continued to have an establishment in the royal household till the time of Henry the Eighth; and in his reign the office and title seem to have been discontinued.

'The profession of the juggler, with that of the minstrel, had fallen so low in the public estimation at the close of the reign of queen Elizabeth, that the performers were ranked, by the moral writers of the time, not only with "ruffians, blasphemers, thieves, and vagabonds;" but also with "Heretics, Jews, Pagans, and sorcerers;" and, indeed, at an earlier period they were treated with but little more respect, as appears from the following lines in Barclay's Eclogues:

> 'Jugglers and *pipers*, *bourders* and flatterers,
> Boudes and janglers, and cursed adouterers.

In another passage, he speaks of a *disguised juggler*, and a vile *jester*, or bourder; by the word *disguised* he refers perhaps to the clown, or mimic, who, as Comenius has just informed us, danced "disguised with a vizard." In more modern times, by way of derision, the juggler was called a *hocus pocus*, a term applicable to a pick-pocket, or a common cheat; and his performances were denominated *juggelling castes*.'

These quotations will suffice to give an adequate idea of what may be expected from a perusal of the entire work.

It will readily be supposed that many of the pastimes of our ancestors, as here recorded, reflect no honour on their principles of humanity and their state of civilization; and we are glad to observe that Mr. Strutt mentions the barbarity of various *sports* with due reprobation and abhorrence. Why is the fable of the frogs forgotten, or neglected? Most of the feats which have been taught to different animals must have been accomplished by measures of the most cruel nature; and we are surprized to find that the author's feelings were not alive to this conviction, in his records of these unnatural undertakings. Bull-baiting and bull-running, however, he stigmatizes with deserved severity; and we cannot on this occasion refrain from expressing our sincere regret at the failure of the late attempt to entirely abolish such outrages in this country, as well as our amazement at the sophistry by which they have been supported. Posterity will learn with astonishment that they could obtain protection from an English House of Parliament in the 19th century; and that a vote of the legislature should countenance the defamatory position, that a familiarity with cruelty was necessary to the preservation of courage among Britons at that period!—among Britons, too, who had been combating

combating for the preservation of order and morality, and the principles of Christianity, against a whole nation whose conduct was described as subversive of them all. The habitual cruelties of Nero could not inspire him with fortitude, in the moments of personal danger and merited punishment; and surely it is obvious that the practices of ferocity may produce a Spartacus, but will never form an Abercrombie; that they may contribute to the qualifications of a leader of banditti, but will never constitute the hero who promotes the honor of human nature while he defends the interests of his country.

ART. III. *A Letter to Sir William Pulteney, Bart.* Member for Shrewsbury, on the Subject of the Trade between India and Europe. By Sir George Dallas, Bart. Member for Newport. 4to. pp. 102. 5s. Boards. Stockdale. 1802.

IT appears from a note prefixed to this letter, that it was in the press, and designed to be published, prior to the debate which took place on the subject of its contents in the House of Commons, on the 25th of November last: but that the printer was not able to get it in sufficient forwardness before the discussion on that day commenced.

So many different and even opposite sentiments, concerning the true interests of the East India Company, and the proper methods by which they should be pursued, have at various times existed both in debates and in publications, that we almost despair of ever seeing them brought to agreement. In the mean while, the company proceeds and prospers; and it is not for us to decide whether any other plan of conduct in the directors would render it more flourishing. Sir George Dallas's arguments tend to favour the policy of enlarging the privileges of the free merchants, in order to attract to this country as much of the trade of India as its capital and industry can reach; and at the same time he unfolds the principles on which such a position rests. He shews the utility of employing India-built ships preferably to all others, for the purpose of bringing home the surplus trade from that quarter of the globe; and he then proceeds to consider in what respect an indulgence of this nature is to be viewed, as, in effect, desiring the opening of the trade altogether: which imputation he refutes by a candid appeal to the charter of the company. It is not in our power, however, to accompany the worthy baronet through all the topics of his discourse; and it must suffice to say that he writes apparently with a thorough knowlege of his subject, and in a style sufficiently animated to excite and maintain attention.

After

After having discussed, at some length, the merits of the peace, Sir George concludes by saying:

'On the duration, then, of his [Bonaparte's] authority and life, perhaps, the continuance of peace may much depend. In the altered situation of France, we are summoned to look forward to the future with additional anxiety. Without impeaching the sincerity or the intentions of France, we are called upon to look at her interests, and survey her situation. What have we seen? She has subdued the greater States of Europe, and been baffled by ourselves. She stands on the ruins of her own Empire, still heaving from the throes of internal faction, looking at the nations she has vanquished, yet turning, in the midst of their fall, an eye of hope to the surviving power of these United Kingdoms. Her enlarged dominion she feels but weak, while yet we maintain an Empire more universal than her own. What then will be her object, but to endeavour, by unremitting attention to her marine, to place it on that respectable footing that shall enable her, at a more convenient period, in conjunction with her vassal states, to dispute this Empire with us, and break down the barriers between her and universal sway? To revive and recruit this marine, will be the primary object of her care; and to strike us where most we are vulnerable, the first effort of her strength Every encouragement will be given by her Government to increase the nursery of her seamen. The sails of commerce will be widely spread; and INDIA, as the most valuable and the most important of our foreign dependencies, in the event of a future war, will be the object of her attention, and the point of her attack. Imitating the policy of the Romans, our distant possessions will be her first aim. Sicily and Spain had yielded before Carthage fell. It is there, on the coasts of Hindoostan, that we may have to struggle for our sovereignty at home; and it is there that by every consideration of national policy, we are invited to strengthen ourselves. It is not by fleets and armies alone that we can preserve these distant dominions. Let us reign in the hearts of the people, and a bulwark more powerful is erected than even the walls of our glory. Let us attach to our cause and our interests both the Natives of the East and the Subjects of Great Britain, by extending to them all the blessings which a mild and beneficent Government is capable of imparting; and by shewing to them, that if we have reduced them to our dominion, it is only to improve their happiness. Let us not see the foreign flag streaming on the Ganges, to confer protection where we can yield it ourselves; and to bear away to foreign Europe the wealth of our subjects, when we ought to convey it to our own shores. Let us open the Thames to the flow of their gratitude, and the produce of their soil. Let us cast off the fetters of commercial restraint, and breathe the expansive sentiment of national greatness. The Natives of India expect it from us. The Subjects of Britain claim it. The voice of millions implores of their conquerors not to paralize the efforts of their industry, but to allow them, for their reciprocal benefit, freely to extract from their soil and their arts all the advantages of which they are capable. The Merchants and Manufacturers

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of England call upon the justice of Parliament to expand the spheres of their industry. The voice of the Nation speaks. It claims from its guardians renewed securities for its defence, when the great fabrick of civil society is rent asunder, and the elements of its safety are convulsed! These are the calls which attach to this question. INDIA asserts that permitting her ships to bring home her surplus produce to Great Britain, will animate her industry, revive her prosperity, augment her capital, quicken her productive powers in agriculture and manufactures, strengthen her allegiance, and increase the happiness of her peaceful children. GREAT BRITAIN affirms, that it will enlarge her navigation, her customs, and her trade. It will destroy that Clandestine Commerce, which now invades her rights. It will gladden her Manufacturers, by augmenting the calls on their industry. It will render her Metropolis the mart of the Commerce of the East. It will encircle her with securities. Her harbours will be crowded with the fleets of Asia. The tide of abundance will be hers. The majesty of justice will exalt her power. And the generous principles by which she retains a distant Empire in subjection, in sealing the rights of humanity, will spread new glories round her Constitution!'

This work will be perused with interest by all those who are concerned in the subject which it discusses. T..kc.

ART. IV. *Notes, Critical and Dissertatory, on the Gospel and Epistles of St. John.* By the Rev. R. Shepherd, D.D. F.R.S. 4to. pp. 450. 1l. 5s. Boards. Mawman *.

IF the stern churchman who peruses this work should say that Dr. Shepherd has overstepped the boundaries of rigid orthodoxy, it must be allowed that he has kept within the more sacred pale of candour and liberality. He discovers, indeed, an ingenuousness of mind which intitles him to our respect; and though we cannot uniformly agree with the commentator, we never cease to esteem the man. Some indulgence, also, is to be extended to the undertaking. The Gospel of St. John has a character peculiar to itself, and contains matter not to be found in any of the other Evangelists. It commences in a very singular manner, by employing a term which is suspected by some to have a Platonic origin, and which, after the introductory verses, never occurs again either in the Gospel or the Epistles. From the beginning to the end of the narrative of the actions and doctrines of Christ, he is never once called the *Logos*, though this word is introduced with such solemnity in what may be regarded as the exordium. The first eighteen verses of the first chapter make a part by themselves, and do

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* The date at the bottom of the title page is 1796: but, though the work was *printed* in that year, it was not *published* till 1801.

not harmonize in expression with any portions of the Epistles of St. John or of his Gospel. As an extreme simplicity, also, marks his writings, it is surprizing that he should have employed a term of speculative controversy; and it is still more wonderful that, after having so formally introduced it as a thesis or topic of discourse, he should dismiss it (as it were) from his mind, and never in his subsequent writings bring it into use, nor apply it to any one purpose. Had this exordium to St. John's Gospel been in the same predicament with 1 John, v. 7, it would have been easy to obviate the difficulty, by treating the passage as an interpolation: but, as it is to be found in the most antient MSS. the critic may not be justified in taking so bold a measure; and though by retaining it he is subject to great embarrassment, yet, if this part, which seems now to stand as a prefix made to St. John in a subsequent period, can fairly be reconciled with the whole of that Evangelist's writings, this method is preferable to that of erasement.

Dr. Shepherd endeavours to accomplish this arduous task; and he begins with remarking that, while the other Evangelists were chiefly employed in giving 'historical details of the *Life* and *Actions* of our Lord during his ministry on earth, the object of St. John's Gospel was to ascertain and establish *Doctrines*. He often raises his eagle wing above the level of the human understanding; but, in his highest flights, he never contradicts human reason.'—To avoid the possibility of misrepresentation on our part, Dr. S. shall speak for himself respecting this work. Taking it for granted, which he might safely do, that the writings of this Apostle were designed to illustrate the truth *as it was in Jesus*, he conceived that on them, when properly understood, he might rely for a solution of doubts which had long agitated his mind relative to certain fundamental articles of the Christian Faith; and, he proceeds,

'In confining my comment to an exposition of that Evangelist, the objects of investigation seemed to lie nearer at hand, and more direct for the purpose of free examination, than in a more extended illustration of the Scriptures they would have appeared. It is like taking a prospect in a small inclosure, where objects, being brought together in a little compass, are more distinctly observed and compared; than in a large extended plain, where the eye is lost in variety, and nothing is distinctly seen.

'My original design was to have given to the Public my observations on St. John singly and unaccompanied with the text. But as I found these notes, which were at first intended only to explain and illustrate such doctrines as were the more immediate objects of my inquiry, multiply upon me; for a commodious perusal of the notes I found the text necessary: and in giving that text I have neither entirely

entirely copied, nor wantonly deviated from the received translation. My first object has been to express the meaning of the inspired writer; and my next to preserve the simplicity of diction which distinguishes the common version. Sometimes the concise and elliptic form of the original involves a degree of obscurity: in other instances the particular structure of the passage, as found in the original, hath contributed to illustrate the meaning of it. I have accordingly in each case endeavoured to adapt my translation to the mode of elucidation respectively required; have sometimes rendered the passage very literally, and occasionally indulged in a latitude of construction.'

Dr. S. was aware that the explanations which he was about to propose would not be in perfect harmony with the creeds and articles of our Church: but he recommends a revisal of them, because he is persuaded that this measure would conduce much to the interests of religion, and not less to the security and tranquillity of the establishment. He then throws himself on the candour of his readers, with a mind open to conviction, and with a sincere desire of having his errors corrected.

We shall not presume to decide how far Dr. S. has succeeded, nor to point out where he may have failed, in this undertaking: but we shall venture to observe that ὁ Λογος should have remained untranslated, since it is very doubtful whether the term employed in this and in the common version, *the Word*, expresses the idea which was designed to be conveyed. The usual acceptance of ὁ Λογος is, *verbum*, or *sermo*, *the Word*: but, since here it can have no ordinary signification, we should have been allowed to read, "In the beginning was the *Logos*," &c.; and it should have been the object of a *note*, to ascertain the meaning of the term in this passage. Dr. S. translates it *the Word*, and subjoins a long commentary, of which we shall transcribe some parts:

'*And the Word was with God*] This Word, adds the Evangelist, was with God; τον Θεον, the God Supreme: απλως Θεον, as Justin Martyr styles the Supreme Being. And therefore the WORD was not, as the Sabellians assert, the Supreme Being Himself: for if so, the language of the Evangelist would be, *The Word was with himself.* An absurdity equal to that, which the interpretation of the Socinians imports: who suppose the Λογος to signify the Wisdom of God.

'*And the Word was God*] How, and in what sense the WORD was God, the authority of the Scriptnres must direct us. He is styled in the New Testament, not the first created, but πρωτοτοκος the first begotten of God; and, in condescension to our ideas, the Son of God: the first term denoting his procedure from God to be different from that of a mere creature; and the latter denomination marking his peculiar affinity to the Divine essence as strongly as language will allow, and human conception reach.'—

'Should it be suggested, that if the Logos be not the God Supreme, and yet be God, we are supposing two Gods: I will beg it to be considered, that we are not speaking of the gods of Greece and Rome, but of the God of the Hebrews. And with them I know but one God [Jehovah] self-originated, and supreme. They authorize me to style other characters of high rank and order gods: not only, as hath been observed, Beings of archangelic or angelic nature, but even eminent men. And therefore that Divine Being, who existed with the Father before the world was, I style God, because the Scriptures authorize me to do it; without presuming to ascertain the degree of his Divinity, farther than those Scriptures ascertain it.

'The gods of the Greeks and Romans were local and tutelary deities; all equal objects of worship, and all confined as to their authority and powers. But the God of the Hebrews was God over all, supreme, and alone. If ever nation were perfect theists; it was the people of the Jews: yet other Beings, besides Jehovah, were, we find, by them styled gods. When a Jew therefore speaks of God, or a Christian, in the Hebrew sense of the word, he affixes to it different ideas from those which a Greek or Roman heathen would do: even though he write in Greek, and make use of the word Θεος. And the Greeks often using the article ὁ excellentiæ gratia; it is very reasonable to suppose a Jew might make use of it, to distinguish the God of gods, and Lord of lords, Jehovah.'—

'If, upon the whole, the doctrine contained in the five preceding verses, prefatory of St. John's History of the Life and Doctrines of Christ, signify the declaration of the world having been created by the wisdom of God; they are foreign in the extreme to the work they introduce: or at best no more connected with it, than with the life of Moses, Elijah, or John himself; or any other prophet or righteous man, who may have been blessed with the divine illuminations. And if, with the disciples of Socinus, it on the other hand be said, that, applied to Christ, the doctrine savours of the Θεος δευτερος in Plato's Trinity; should the Greek philosopher have picked up the same idea left by the Jews in Ægypt, should Philo the Jew, a Platonist, inculcate a similar notion; I see not why the truth of the doctrine advanced under the pen of the Evangelist should be thereby invalidated, or less entitled to acceptance and belief.'

On these passages we offer no comment: willingly resigning this controversy to theologians by profession.

We shall now lay before our readers a specimen of a different kind, containing Dr. S.'s explanation of the cause of the healing properties possessed by the pool of Bethesda; John, chap. v. 2—4.

'*An angel at times went down into the bathing-place, and disturbed the water.*] I do not see why the words should be translated at *certain* times. If, as I conceive, the efficacy of the waters arose from the occasional eruption of sulphureous matter in the earth; the translation should rather have been, *at uncertain* times. But the proper version is *at times*: in which the English idiom exactly agrees with the

the Greek. And the most satisfactory explanation of the fact is, that there were in the earth contiguous to the bathing-place some volcanos, from whence issued sulphureous vapours, which often threw the water into motion, and might give a medicinal quality to it: nor is it improbable, that, the nearer the time of such perturbation, the waters being then most strongly impregnated, their sanatory effect might be the more powerful. And the cause being invisible, accustomed, as the Jews had been, to divine interferences and preternatural visitations, the effect was ascribed to the agency of an angel.'

Let this passage also speak for itself.

It is the opinion of the present critic that the words in chap. iv. 25, "*who is called Christ,*" are not those of the woman of Samaria, but of the Evangelist; and Dr. S. supposes that she employed the Hebrew word only, *Messias*. As, however, the inhabitants of the town to which this woman belonged acknowlege our Lord, in verse 42, to be *the Christ*, is there any ground for conjecturing that the woman was less ignorant of this term than they were?

Dr. Shepherd gives no reason why St. John represents Christ as introducing many of his discourses with a *Verily, Verily*, while the other Evangelists describe him as using only a single *Verily*.—Without positively asserting the genuineness of the anecdote of the woman taken in adultery, he informs us that, in his judgment, the arguments preponderate in its favour; and he offers a comment, which rather suits the tabernacle than a critical dissertation, on the circumstance of Christ's writing with his finger on the ground.

The concluding passage of St. John's Gospel has excited the scoff of the Infidel, and proved the stumbling-block of the Christian. Dr. S. has thus endeavoured to obviate the difficulty:

'*I do not think the world itself would contain the books that should be written.*] This is generally supposed to be hyperbolical. And Wetstein on the passage hath adduced very similar striking instances of the hyperbole from two antient Jewish writers. One respects Jochanan, of whom it is said, "If all the seas were ink, and every reed was a pen, and the whole heaven and earth were parchment, and all the sons of men were writers, they would not be sufficient to write all the lessons that he composed." The other regards Eliezer, and is to this purport: "If the heavens were parchment, and all the sons of men writers, and all the trees of the forest were pens, it would not be sufficient for writing all the wisdom that he was possessed of."

'The hyperbole is certainly a figure in which the Orientals greatly delight; and St. John has much indulged in their manner of writing: yet, in this instance, so immediately following that solemn asseveration of the truth of what he wrote, see verse 24, and closing the words with *Amen*, a word used in Scripture to enforce a truth; if

any one be dissatisfied with it, I submit to him the following interpretation.

'Χωρεω, besides the common acceptation, in which it is understood in the passage before us, signifies to admit, perceive, and comprehend, as well as to contain: as in Matth. xix. 11, 12. Ου παντες χωρουσι τον λογον τουτον.—Ο δυναμενος χωρειν χωρειτω. And κοσμος sometimes signifies mankind; as chap. iii. ver. 13. *God so loved the world, &c.* It is sometimes put synecdochically for a certain description of men in the world; as chap. xvii. ver. 9. and 16. for the infidel and wicked men of the world: *I supplicate not for the world.—They are not of the world.* James, iii. 6. it signifies "very much," "a great deal:" *The tongue is,* κοσμος αδικιας, *a world of wickedness,* a vast compound of wickedness. The context always points out the respective meaning of the word. If in this place it mean the terrestrial globe, the earth; the expression alludes to space, and is hyperbolical. If it signify the men of the world; αυτος κοσμος, *the very world,* can only admit of the meaning which the proposed conjecture annexes to it.

'Now following such construction of the words in the passage before us, it may be rendered thus: "And truly many other things are there, that Jesus did; which if written every one, ουδε αυτον οιμαι τον κοσμον, I do not think the very world [all the ingenuity of the world] χωρησαι τα γραφομενα βιβλια would comprehend the books that should be written." And it is obvious to remark how exactly the passage so rendered harmonizes with the two last verses of the 20th chapter, which are supposed to have been originally intended by the Evangelist to conclude his Gospel: πολλα μεν ουν και αλλα, &c. "Many other miracles truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, [being such as were necessary to be believed, and therefore lie within the comprehension of all men] that, believing in his Name, ye may have eternal life."

Of the pre-existence and atonement of Christ, Dr. Shepherd is a strenuous asserter, though he does not conceive that our Saviour was equal to the Father in the Godhead.

As the publication of this work has been long delayed, subsequently to its having been printed, (as we have already mentioned, note, p. 145.) Dr. S. had sufficient opportunity for revision; of which he has availed himself by forming a long appendix, containing the correction of errors, alterations, and insertions. He has also subjoined a postscript; in which he endeavours to prove that Christ, notwithstanding his inferiority to the Father, is intitled to Divine Worship, and that the adoration of him is no violation of the first commandment. We apprehend that with this effort few will be satisfied. The strict Trinitarian will be of opinion that Dr. S. has conceded too much; and the Unitarian will regard him as inconsistent with himself, and as endeavouring to reconcile Christians to that which, on his own principles, must be pronounced to be Idolatry.

Mo-y. Art.

ART. V. *Literary Leisure*, or the Recreations of Solomon Saunter, Esq. 8vo. 2 Vols. 12s. Boards. Miller. 1802.

A CIRCUMSTANCE attending these volumes involves us in some little embarrassment, in giving our opinion of them; but we shall endeavour to manage this difficult case to the satisfaction of the author and the public. Know, gentle reader, that Mr. Solomon Saunter has dedicated this production of his leisure hours 'to the Editors of the Monthly Review,' in terms of warm commendation on their literary labours: artfully adding, in reference to the general custom of making some acknowlegement for complimentary dedications, that the present of *a set of the Monthly Review* would be to him an invaluable acquisition, and insure his everlasting gratitude. Thus situated, the functions of our critical office must in a great measure remain inactive on the present occasion; for, though the author, with a modesty which may be either real or assumed, declares that he means to profit by our admonitions, and either to write better in future or to write no more; how can we censure where correction would appear so ungracious, or commend where praise would be so suspicious? We shall, therefore, merely introduce the author and his work to our readers, and enable them, by some extracts, to form their own judgment of its merit.

Solomon Saunter, Esq. if we may take his own word, is 'an idle man, a valetudinarian, and a humorist:' but, after the history of the man *with the short face*, our readers will not think of discovering him by this description. His miscellany is constituted precisely on the plan of former periodical papers; and he endeavours to unite the manner of the Spectator and the Adventurer, exhibiting all that variety of prose and poetry, of essays grave and humorous, critical, instructive, and entertaining, which we are accustomed to find in publications of this nature. He is also such a sly Democritus, that even *his friends the Monthly Reviewers* may be deceived by both his praises and his censures.

Our first quotation will exhibit the author in the office of a brother critic:

'The abstract science of universal grammar is, perhaps, one of the most abstruse studies that can be pointed out. To reduce the principles of all languages to a few leading rules,—to point out wherein vernacular idioms differ, and wherein they agree,—to discriminate between the nice shades of almost synonymous expressions,—to lead the way to nervous precision, judicious arrangement, and all the various beauties of composition, demand a mind at once comprehensive and intelligent, an attention unwearied and acute, and a judgment well regulated and refined. Yet, when we observe the variety of opinions in the world on points which seem calculated to draw all thinking minds to one centre, we cannot help imagining such diver-

sity to arise from a want of precision in terms, and to fancy that a perfect universal grammarian would be the best peace-maker in all the regions of philosophy! Far then be it from the candid and liberal mind to despise the researches of the grammarian or the etymologist; —nor let the still humbler critic, who confines himself to the simple investigation of those beauties, of which the more scientific philologists point out the causes, be thought to labour in an ungrateful soil. Every one who adds a portion, however small, to the beauty of writings, adds, at least, an equal quota to the allurements of literature; and he who developes the causes and principles of such beauty, and enables others to detect the hidden, yet attractive charms of arrangement and composition, opens to those who would, otherwise, be mere common readers, a new source of pleasure and amusement.

'It has been remarked that the nearer a language approaches to perfection, the fewer perfectly synonymous terms it possesses. The refinement, which gradually improves every object, gives to every word a slight tinge of meaning, which its nearest synonyme cannot supply;—and it is by attention to these delicate variations, that language has acquired the degree of refinement which at present adorns it: and of all the beauties which the delicacy (some call it fastidiousness) of the present age has taught us to admire, none can, perhaps, more obviously tend to the real improvement of language than precision in terms.

'It is always with something like disappointment and mortification that the thinking reader meets with ill-chosen words in writers otherwise elegant and correct; and there are few mistakes of the kind which strike with greater disgust, than where a term, which derives from a philosophical root, is applied in an improper manner. The word *palpable*, for instance, is often misused in lieu of *evident*, *apparent*, *&c.* and nothing can grate more harshly on the ear. It would be nearly as accurate to talk of hearing a smell, or smelling a sound, as to convey the idea of feeling (that is, touching) an appearance. *Palpable* so decidedly applies to those objects that are perceptible to the touch, that, when thus misused, it recals Mrs. Slipslop to the reader, or hearer's mind!

'I mean not to remark on those colloquial barbarisms, which often disgrace the conversation of many persons who would write, at least, tolerable grammar; yet a very slight degree of attention might prevent such faults, without giving the least appearance of pedantry: but my present intention is to observe on a few of the leading features of written language, in order to enable some readers to peruse a well-composed book with greater relish, and some writers to pay attention to circumstances which at present they disregard as trivial.

'There ought to be a general character of wholeness in every composition, to which all inferior parts ought to tend. Every species of writing has its peculiar and characteristic beauties, and it is necessary to avoid, as a fault, those which belong to another class. The steady didactic style of argumentative writing is disgraced, not adorned, by the brilliancy of imagination, or by the pathetic appeals to the feelings, which are of infinite advantage to some species of narrative. The page of History requires a clear and luminous style, neither

neither involved in intricacy, nor tricked out in metaphor. The stronger passions may be allowed to employ figurative language, because the common tone of conversation is not sufficiently energetic to display their force;—but the true pathos is founded on simplicity. In this manner each style of writing has its own appropriate beauties, which cease to be such when forced into the service of other branches: and many thoughts and expressions, in themselves admirable, lose all their merit, and even become faults, when placed where they have no right to be found.

'There are, however, beauties which belong equally to every style of writing, among which perspicuity holds a distinguished place. That book can never be well written which requires each page to be read over a *second* time with additional care, and which yet leaves no impression on the mind even after a *third* reading.—There may, indeed, be periods when the mind is less disposed to receive the aliment offered to it;—but then, though it refuses, it refuses with caution and without disgust, which is not the case when the involutions of language cause the repetition. Perspicuity relates both to arrangement and style, and in both conduces to imprint the subject on the mind, and to annex to it clearer and more luminous ideas. Perspicuity of arrangement can rarely be obtained by a rapid writer, since it often requires the situation of whole paragraphs to be changed;—but then, when it has been sufficiently attended to, every part of the work reflects lustre on the rest—the chain of reasoning is clearly perceived, the scope of the subject readily retained, and the particular arguments impressively remembered. All these advantages are assisted and embellished when perspicuity extends also to style, which demands a strict attention to grammatical construction, and the specific meaning of words. To attain this distinguished perspicuity, it is not only necessary that the common rules of grammar should not be violated, nor the principles of syntax disregarded; but that all the niceties of construction should be punctiliously attended to, as they conduce even more to perspicuity than they do to elegance.'

Mr. Saunter's powers in the province of grave humour may be appreciated from the following passages, in a letter written in the character of Vanity:

'If the real and unsophisticated records of human actions could be searched without prejudice, should not I be found to have been the *primum mobile* of all illustrious deeds? Have not I prompted the hero to battle, the conqueror to mercy, the lawgiver to deep research, the philosopher to study, the anchoret to solitude, and the Bramin to self-torture? What is there that has been dignified by the names of virtue, heroism, patriotism, fortitude, modesty, humility, and a thousand other titles equally illustrious, in which I cannot, with justice, claim a distinguished share? And yet have I been stigmatized as the greatest enemy to mankind: I have been branded with the most disgraceful epithets; I have been declared incompatible with the aforesaid qualities, (which, in the common acceptation of language, are esteemed good ones); I have been contemned by the hero,

hero, argued into nonentity by the philosopher, disclaimed by the legislator, and scouted by the conqueror. Yet have I felt conscious of my own dignity, and with a degree of magnanimity not to be equalled by any other character in the known world, I have inspired many eloquent philippics against myself.'—

'Many moralists, after profound research, having discovered that my power was not wholly annihilated either by the lucubrations of philosophy, or by the prevalence of the phantoms I have described—(indeed it would have been hard if visions, whom I myself alone had animated, had really usurped my power and dominion—but this circumstance the moralists were not acquainted with!)—were yet willing to confine my influence to the assemblies of the gay, the sphere of fashion, the tea-table of the polite, and the toilet of the fair! But indeed, these gentlemen are woefully mistaken! The being who now addresses you, reigns alike in the cabinet of the Statesman, the study of the learned, the tent of the warrior, and at the bar of justice. Authors and ladies have, in all ages, been deemed subject to my sway; but authors and ladies are no more my peculiar property, than divines, lawyers, politicians, and Jacobins.'

We have no room for farther extracts from the serious compositions, though we should be inclined to transcribe a part of the paper on Time; and also to give the author's ideas of Modern Education. Neither can we produce any specimens of either his Tales or his Poetry: but, as it may be inquired whether Mr. Saunter possesses any playfulness of imagination, and as his reputation may greatly depend on the answer to this question, we shall quote the conclusion of the last paper, which may prove satisfactory testimony on this point. The writer thus describes what happened to himself on finishing his last number:

'When I had written the last sentence, I leaned back in my chair, and whilst my bosom heaved with sighs, sleep stole insensibly upon me, and I suddenly found myself transported into realms of fairy splendour. I was standing in the midst of an extensive lawn, surrounded with groves of every flowering shrub, and bordered with hedges of laurel. Silver rivulets purled through beds of flowers of the brightest colours, and shady arbours were hung with festoons of jasmine and honeysuckle: nothing could be more romantic, more inviting than the scene, and as I gazed around, I perceived that the lawn was terminated by a building, of which the lower part was of the Corinthian order, and the upper story was ornamented with the light spires and fanciful fretwork of Gothic architecture. As I stood lost in wonder, a being of sylphlike form, clad in a mantle of silver tissue, with two purple wings fluttering from each shoulder, touched me with a branch of laurel, and inquired whether I wished for an explanation of the scene before me. Gladly I accepted the offer of this airy being, who informed me that I was in the paradise of authors, and that in the edifice which fronted me, I should find a great deal of good company, who would receive me with gladness; "for,"

"for," added he, "in this happy region the pride, malevolence, and envy of which that irritable tribe on earth have been so pointedly accused, have no place: each, content with his own fame, willingly hears the praises of another, and even adds his own tribute."

'Fired with this description, I besought my youthful guide to introduce me to this delightful company; and no sooner were the folding-doors thrown open for my reception, than I distinguished a group of friends, who instantly caught my attention. I made up to them, and addressing one of them who had a very peculiar physiognomy, ventured to salute him by the name of the *Spectator*, presuming on the singular shortness of his face. He received me with open arms, and immediately introduced me to *Isaac Bickerstaff, Esq.*, who was walking arm in arm with the venerable *Nestor Ironside*. This admirable *trio* welcomed me with that grace and urbanity which ought always to distinguish the manners of superior personages; and pointing to a round table at a distance, where a very gay party were playing at Pope Joan for almonds and raisins, informed me they had only risen from the card table to receive me, and that with my permission they would introduce me to the circle. Two members, with the greatest courtesy, made room for me to be seated between them, whom I soon discovered to be the witty *Adam Fitz-Adam*, and the facetious *Gregory Griffin*. Just beyond the last-mentioned personage sat the jocular *Mr. Town*; nor did the graver *Rambler*, the elegant *Adventurer*, the perspicuous *Mirror*, nor the easy *Lounger*, refuse to join in our harmless pastime, though not with all the facile sportiveness with which the august elder *trio* partook of the mirth of the table.

'To be received in so friendly a manner by such illustrious personages gave my bosom a glow of delight; and so great was their politeness, that, after a deal or two, the interest of the game visibly gave way to their desire of conversing with me. They condsecended to say that it was yet too soon for me to think of taking up my abode in that region, and pointed out numberless subjects which had escaped my pen, embellishing their discourse with many well-turned compliments, which I repaid as gracefully as I was able, by acknowledging my infinite obligations to many of them, and hoping in future to profit still more by the acquaintance of some whose friendship I had less assiduously cultivated, particularly the ingenious *Adam Fitz-Adam, Esq.* Nor would this implied promise to resume my pen have satisfied these zealous friends, had not the inharmonious screech of the watchman, "past twelve o'clock," in one moment tumbled the airy edifice from its foundations, and condensed the spirits of my late companions into their calf-skin bindings. On awaking, I reflected that, among other remarks, those illustrious persons had observed that I had not been at all given to dreaming, and I therefore determined to set down the particulars of the aforesaid vision, in order to atone for such a defect.

'Whether I ever shall fulfil my implied promise to my ideal companions, will greatly depend on the reception these papers meet with, now in their collected form. The very confined circle to which they have hitherto been known, has afforded no chance of fame. If

they meet with the approbation of the public at large, perhaps Solomon Saunter may again seize the pen; if not, he will content himself in literary retirement and inglorious ease.'

"Gentlemen of the Jury! the law on this subject is well known to you; sufficient evidence in the present case has been produced; and we shall leave you to consider of your verdict."
——*Verdict for the author,*—"*Go on.*"

Mo

ART. VI. *The History and Antiquities of Staffordshire.* Compiled from the Manuscripts of Huntbach, Loxdale, Bishop Lyttelton, and other Collections of Dr. Wilkes, the Rev. T. Feilde, &c. &c. Including Erdeswick's Survey of the County; and the approved Parts of Dr. Plot's Natural History. The whole brought down to the present Time; interspersed with Pedigrees and Anecdotes of Families; Observations on Agriculture, Commerce, Mines, and Manufactures; and illustrated with numerous Plates. By the Rev. Stebbing Shaw, B. D. F. A. S. Fellow of Queen's College, Cambridge, and Rector of Hartshorn, Derbyshire. Vol. II. Part I. Containing the Prefatory Introduction, commencing with a Series of Original Letters from Dr. Plot's Time to the present; General and Natural History, &c.; Ancient and Modern History of the remaining Parishes in the Hundred of Offlow, and the whole of Seisdon, arranged Geographically; with an Appendix of curious Charters, and other Additions and Corrections, &c. Illustrated with 50 Copper-plates and a copious Index. Folio. pp. 310. 3l. 3s. Boards. Nichols, &c. 1801.

IF works of this nature were more devoted to science and less to pride, than we generally find them, their bulk would be diminished and their utility increased. Since, however, authors must endeavour to please in order to insure success, we must not be too fastidious on these occasions, but should give the County Historian a discretionary power to settle affairs as well as he can between Vanity and Wisdom; and we must be satisfied with him if, in a mass of that "reading which is never read," he introduces a certain portion of knowlege which is generally interesting and useful. The late Dr. Darwin, whose death the learned world must sincerely deplore, advised Mr. Shaw to search the bowels of the earth and even the ditch-bottoms, for a knowlege of the different strata; persuaded that an acquaintance with these particulars would be more beneficial to mankind than a list of all the pedigrees, &c. from the days of Noah: but to this advice, which the love of philosophy inspired, he added, "yet it must be the latter that must sell your book." Though this last suggestion may not have been disregarded, the reader is not to consider Mr. Shaw in the light only of a plodding antiquary or a mere pedigree transcriber;

"*Pains*

"*Pains, reading, study, are his just pretence*;

and we would not have him think that we apply to him the line which follows to complete the couplet. *Taste* and *sense* are very requisite in such pursuits as those which have attracted Mr. Shaw; otherwise, writers will be the dupes of a credulity which must injure their reputation. In the Advertisement prefixed to this volume *, we find a letter from Dr. Plot to the Rev. Dr. John Fell, Dean of Christ-Church, Oxford, giving an account of his intended Journey through England and Wales, for the Discovery of Antiquities and other Curiosities, published from a manuscript in the Bodleian Library; which so completely exemplifies our remark, that we cannot resist the temptation of taking from it two short passages:

"I shall inquire, (says Dr. Plot,) of any strange accidents that attend corporations or families, as that the Deans of Rochester ever since the foundation by turns have died deans and bishops. The bird with a white breast, that haunts the family of Oxenham near Exeter, just before the death of any of the family. The bodies of trees that are seen to swim in a pool, near Brereton in Cheshire, a certain warning to the heir of that honourable family to prepare for the next world."

"I will endeavour also to find the Isle of Baruchus, on the coast of Wales, mentioned by Varenius in his Geography, in which, he says, there is a cave from whence are heard the noise of hammers, the blowing of bellows, as if it were the shop of the Cyclops. As also the cave, lying under a mountain in Brittany, mentioned by Clemens Alexandrinus; which receiving wind at its gaping top, and dashing it into the bason of an hollow-place, there is heard a tinkling of cymbols beating to tune and time."

This letter is a curiosity, and shews that Dr. Plot was a man of extensive research; yet, since he had such a disposition to believe the marvellous, the judicious reader is warranted in questioning whether he would take sufficient pains to expose falsehood and deception, and to bring to light the real truth.

Let it not be supposed that we have any wish to degrade the study of Antiquity, which has been called "the right-hand of history, the key of chronology, and a necessary handmaid to divinity:" we are only desirous of cautioning those who are engaged in this branch of inquiry, against becoming too voluminous and too indiscriminating reporters. Every thing which they may discover in old parchments, old registers, and on old tomb-stones, does not merit transcription; and names which excite no other recollection than that somebody lived and somebody died,—of whom so much cannot be said as of the man whose epitaph is recorded in the Spectator,

* For Vol. i. see M. R. vol. xxx. p. 417. N. S.

"Here

" Here lies the body of Daniel Saul,
Spitalfields' weaver, and that's all,"—

are not intitled to fill the columns of pompous folios, but should be suffered to remain *ignoti longâ nocte.* Whatever contributes to illustrate history, whatever names can be associated with the recollection of past events, and even the *magni nominis umbræ* in the registers of individuals who have filled eminent civil or ecclesiastical offices, may enter the pages of a county history: but by this line let the pen be bounded. Much trouble would have been saved to the author before us, had he acted on this principle; and though, unfortunately, he may plead precedents, this is but an indifferent justification, and a weak defence.

In taking some notice of the contents of this volume, we shall discharge our duty with brevity, and without adverting to transcripts from pedigrees, monuments, and parish registers. We are here furnished with the remaining parishes in the hundred of Offlow; including the histories of Drayton—Bassett—Hintes or Hints—Canwell—Weyford or Weeford—Shenston—Norton under Cannock—Pelsall—Rushall—Walsall—Wednesbury, commonly pronounced Wedgebury—Darlaston—Bentley—Aldridge—Handsworth—Harbourn—West Bromwich—Tipton—Dudley Castle—Willenhall. In the Hundred of Seisdon, Mr. S. gives an account of Wolverhampton—Byshbury—Tettenhall—Trysull—Womburne—Over Penne—Sedgeley—Himley—Swinford Regis—Rowley Regis—Clent—Brome—Over Arley—Kinver—Enfield or Enville—Bebington—Pattingham—Pattershull—and Codsall.

This indefatigable collector and historian has brought together whatever is curious and amusing respecting the several districts mentioned in the volume; and to gentlemen whose estates and family-mansions are situated in the respective parishes, villages, &c. every minute particular will probably excite a peculiar interest: but, as these local details are not attractive to the general reader, we shall not quote either parochial or family-anecdotes of antient date, but take a specimen from a part which relates to modern times and to the arts.—Situated in the village of Handsworth, are the manufactories of Messrs. Woolley and Co., for grinding sword blades, and of Mr. Eginton for stained glass: but, above all, it is distinguished by the vast Soho manufactory belonging to the celebrated Mr. Boulton, whose noble mansion and pleasure-grounds add beauty to the surrounding scenery. Of this manufactory a long account is given; a part of which we shall copy:

'Soho is the name of a hill in the county of Stafford, about two miles from Birmingham; which, a very few years ago, was a barren

barren heath, on the bleak summit of which stood a naked hut, the habitation of a warrener.

'The transformation of this place is a recent monument of the effects of trade on population. A beautiful garden, with wood, lawn, and water, now covers one side of this hill; five spacious squares of building, erected on the other side, supply workshops, or houses, for above six hundred people. The extensive pool at the approach to this building is conveyed to a large water-wheel in one of the courts, and communicates motion to a prodigious number of different tools. And the mechanic inventions for this purpose are superior in multitude, variety, and simplicity, to those of any manufactory (I suppose) in the known world.

'Toys, and utensils of various kinds, in gold, silver, steel, copper, tortoise-shell, enamels, and many vitreous and metallic compositions, with gilded, plated, and inlaid works, are wrought up to the highest elegance of taste, and perfection of execution, in this place.

'Mr. Boulton, who has established this great work, has joined taste and philosophy with manufacture and commerce; and, from the various branches of chemistry, and the numerous mechanic arts he employs, and his extensive correspondence to every corner of the world, is furnished with the highest entertainment as well as the most lucrative employment.

'About the year 1745 Mr. Boulton, then of Birmingham, invented, and afterwards brought to great perfection, the inlaid steel buckles, buttons, watch-chains, &c. which Dr. Johnson mentions in one of his papers in the *World*, as becoming fashionable in this country; whilst they were re-purchased from France, under the idea of their being the production of that kingdom.

'In the year 1757, John Wyrley, of Hamstead, esq. lord of the manor of Handsworth, granted a lease, to Messrs. Edward Ruston and Eaves, of these tracts of common; viz. Handsworth heath, Moneybank hill, Crabtree bank warrens, for 99 years, with certain inclosed lands, with liberty to make some additions to the same, and to make a cut for the turning of Hockley brook, to make a pool, with powers to build a water mill. In consequence of which a small house and feeble mill were erected, for the purpose of rolling metal. On Lady-day 1762, Mr. Boulton purchased the aforesaid lease, with all the premises and appurtenances, to apply the same to such branches of the manufactory established at Birmingham as would tend to diminish expence and labour.

'In order to prosecute his designs and improvements, he soon after enlarged and rebuilt those premises, and then transplanted the whole of his manufactory from Birmingham to Soho; and though he had made very considerable additions to these buildings, he found them not sufficient for his great designs: he therefore, in 1764, laid the foundation of the present superb manufactory, which was finished in the following year, at the expence of 9000l. From that period he began to turn his attention to the different branches of manufactory; and, in conjunction with Mr. Fothergill, then his partner, established a mercantile correspondence throughout Europe; by which means the produce of their various articles was greatly extended, and the

manufacturer,

manufacturer, by becoming his own merchant, eventually enjoyed a double profit. Impelled by an ardent attachment to the arts, and by the patriotic ambition of bringing his favourite Soho to the highest degree of perfection, the ingenious proprietor soon established a seminary of artists for drawing and modelling; and men of genius were now sought for and liberally patronised, which shortly led to a successful imitation of the Or Molu. These metallic ornaments, consisting of vases, tripods, candelabras, &c. by the superior skill and taste bestowed upon them here, soon found their way, not only to the admiration of his majesty, and to the chimney-pieces and cabinets, &c. of the nobility and curious of this kindgdom; but likewise to France, and almost to every part of Europe. From this elegant branch of the business the superior skill of Mr. Boulton led his artists, by a natural and easy transition, to that of the wrought silver; upon which he soon found the necessity of applying to parliament for, and establishing, in 1773, an assay office at Birmingham. About this time that ingenious art of copying pictures in oil colours, by a mechanical process, was invented at Soho; and, under the patronage of the above proprietor, was brought to such a degree of perfection as to be taken for originals by the most experienced connoisseurs. This extraordinary piece of art was principally conducted by the ingenious Mr. F. Eginton, which led him to that of painting upon glass, now carried on at his neighbouring manufactory, as hereafter separately described.

'Mr. Boulton, finding from experience that the stream of water which had induced him to build a mill, and transplant his manufactory to Soho, was insufficient for its purposes, applied horses, in conjunction with his water-mill; but finding that both troublesome, irregular, and expensive, in 1767 he made a steam-engine, on Savery's plan, with the intention of returning and raising his water about 24 feet high; but, this proving unsatisfactory to him, he soon after formed an acquaintance with his present partner and friend, Mr. James Watt of Glasgow, who in 1765 had invented several valuable improvements upon the steam-engine, which in fact made it a new machine.

'The application of this improved steam-engine at Soho to raise and return the water extended the powers of the water-mill; which induced Mr. Boulton to rebuild it a second time upon a much larger scale; and several engines were afterwards erected at Soho for other purposes, by which the manufactory was greatly extended, the source of mechanical power being thus unlimited.

'Amongst the various applications of the steam-engine, that of coining seems to be of considerable importance, as by its powers all the operations are concentered on the same spot; such as rolling the cakes of copper hot into sheets; 2dly, fine-rolling the same cold in steel polished rollers; 3dly, cutting out the blank pieces of coin, which is done with greater ease and rapidity by girls than could possibly be done by strong men; 4thly, the steam-engine also performs other operations, such as shaking the coin in bags; and, 5thly, it works a number of coining machines, with greater rapidity and exactness, by a few boys of twelve or fourteen years of age, than could be

done by a great number of strong men, without endangering their fingers, as the machine itself lays the blanks upon the die perfectly concentral with it, and when struck displaces one piece and replaces another.

'The coining mill, which was erected in 1788, and has since been greatly improved, is adapted to work eight machines, and each is capable of striking from seventy to eighty-four pieces of money per minute, the size of a guinea, which is equal to between 30,000 and 40,000 per hour; and at the same blow which strikes the two faces the edge of the piece is also struck either plain or with an inscription upon it, and thus every piece becomes perfectly round, and of equal diameter; which is not the case with any other national money ever put into circulation.

'Such a coining mill, erected in the national mint, would, in cases of emergency, be able to coin all the bullion in the Bank of England at a short notice, without the necessity of putting dollars, or other foreign coin, into circulation; and by erecting double the number of presses a double quantity may be coined.'—

'It is worthy observation, that the ground of the silver money coined by this machine has a much finer and blacker polish than the money coined by the common apparatus.

'In consequence of Mr. Boulton's money being perfectly round, and of equal diameter, he proposed the following co-incidence between money, weights, and measures, in the copper coin, part of which he hath lately executed for the British government; viz. a 2-penny-piece to weigh 2 oz. and 15 of them to measure 2 feet, when laid flat in a straight line; 1 penny-piece to weigh 1 oz. and 17 of them to measure 2 feet; ½-penny to weigh ½ oz. and 10 of them to measure 1 foot; a farthing to weigh ¼ oz. and 12 to measure 1 foot. This plan of co-incidence was prevented from being put into execution by the sudden advance of the price of copper.

'In the year 1788 Mr. Boulton struck a piece of gold, the size of a guinea, as a pattern (similar to those in copper); the letters were indented instead of in relief; and the head, and other devices (although in relief), were protected from wear by a broad flat border; and, from the perfect rotundity of shape, &c. with the aid of a steel gage; it may, with great ease and certainty, by ascertaining its specific gravity, be distinguished from any base metal. Previous to Mr. Boulton's engagement to supply government with copper pence, in order to bring his apparatus to the greatest perfection, he exercised it in coining silver money for Sierra Leona and the African company, and copper for the East India Company and Bermudas. Various beautiful medals of our celebrated naval and other officers, &c. have likewise been struck here from time to time by Mr. Boulton, for the purpose of employing and encouraging ingenious artists to revive that branch of sculpture, which had been upon the decline in this kingdom since the death of Symons in the reign of Charles II.'—

'In order to obtain the desired degree of perfection in the manufactory of steam-engines, Messrs. Boulton and Watt found it necessary to erect and establish an iron foundery for that purpose; and they have accordingly, in parnership with their sons (to whose activity,

genius, and judgment, it must be attributed, that this great work was begun and finished in the course of three winter months), erected, at a convenient distance and contiguous to the same stream, at Smethwick, a great and complete manufactory and foundery, into which a branch from the Birmingham canal enters; and thereby the coals, pig-iron, bricks, sand, &c. are brought, and their engines, or other heavy goods, are transported in boats to every part of the kingdom, there being a wet dock within their walls for four boats to lie.

'The plan of this work being well digested and settled previous to laying the first stone, the whole is thereby rendered more complete than such works as generally arise gradually from disjointed ideas. And, from the great experience of the proprietors, they have applied the power of steam to the boring of cylinders, pumps, &c.; to drilling, to turning, to blowing their melting furnaces, and whatever tends to abridge human labour, and obtain accuracy; for, by the superiority of all their tools, they are enabled to attain expedition and perfection in a higher degree than heretofore.'—

'In a national view, Mr. Boulton's undertakings are highly valuable and important. By collecting around him artists of various descriptions, rival talents have been called forth, and by successive competition have been multiplied to an extent highly beneficial to the public. A barren heath has been covered with plenty and population; and these works, which in their infancy were little known and attended to, now cover several acres, give employment to more than 600 persons, and are said to be the first of their kind in Europe.'—

'Every precaution has been always taken, and in the most judicious manner, by the proprietors, to diminish the poor's levies, and keep their numerous workmen from becoming troublesome to the parish, &c. One great instance of which is a long-established society for the sick and lame, &c. for the better management of which are printed, on a large sheet,

"*Rules* for conducting the *Insurance Society* belonging to the SOHO MANUFACTORY."

'These consist of XXV articles: some of which are these:

"I. That every person employed in the SOHO MANUFACTORY shall be a member of this society, who can earn from 2s. 6d. per week, or upwards.

"II. Each member shall pay to the treasure-box, agreeable to the following table, which is divided into eight parts; viz. the member who is set down at 2s. 6d. per week shall pay ½d. per week; 5s. 1d.; and so on, in like proportion, to 20s. 4d.; and none to exceed that sum.

"VI. If any member is sick, lame, and incapable of work, he shall receive, after three days' notice to the committee, as follows, during his illness, viz. if he pays in the box, for 2s. 6d. he shall receive 2s. per week; and for 5s. 4s.; and so on in like proportion;" &c.

'The rules of this manufactory have certainly been productive of the most laudable and salutary effects. And, besides the great attention to cleanliness and wholesome air, &c. this manufactory has always

always been distinguished for its order and good behaviour, and particularly during the great riots at Birmingham.

'No expence has been spared to render these works uniform and handsome in architecture, as well as neat and commodious, as exhibited in the annexed plate. The same liberal spirit and taste has the great and worthy proprietor gradually exercised in the adjoining gardens, groves, and pleasure-grounds, which, at the same time that they form an agreeable separation from his own residence, render Soho a much admired scene of picturesque beauty. Wandering through these secluded walks, or on the banks of the several fine lakes and waterfalls which adorn them, we may here enjoy the sweets of solitude and retirement, as if far distant from the busy hum of men.

'In scenes like these the studious and philosophic mind occasionally finds a most agreeable and salutary asylum.

'That the poet has likewise felt their influence appears by the following tribute to the memory of a departed friend:

'At the termination of the walk beyond the cottage, in the secluded grove, where nothing intrudes upon the eye but the new church at Birmingham, where Dr. Small was buried, is erected a tribute to his memory, on which are the following elegant lines by Dr. Darwin:

"M. S.
GULIELMI SMALL, M. D.
QUI OB. FEB. XXV.
M.DCC.LXXV.

"Ye gay and young, who, thoughtless of your doom,
Shun the disgustful mansions of the dead,
Where Melancholy broods o'er many a tomb,
Mould'ring beneath the yew's unwholesome shade;
If chance ye enter these sequester'd groves,
And Day's bright sunshine for a while forego,
Oh! leave to Folly's cheek the laughs and loves,
And give one hour to philosophic woe!
Here, while no titled dust, no sainted bone,
No lover weeping over beauty's bier,
No warrior frowning in historic stone,
Extorts your praises, or requests your tear;
Cold *Contemplation* leans her aching head,
On human woe her steady eye she turns,
Waves her meek hand, and sighs for Science dead,
For Science, Virtue, and for SMALL, she mourns!" *

'This is in one of the oldest groves between the house and manufactory. Let us now turn our attention to the more recent improvements on the opposite side; where, in the extensive new plantations, we see the most extraordinary effects produced by irrigation, with the powerful aid of the steam-engine, which, when at liberty from its other labours, forces up water by pipes to the summit of these grounds; so that, in the dryest season, when all other vegetation was

* We knew Dr. Small, and can vouch for the truth of this eulogium. *Rev.*

perishing for want of rain and water, these plantations were amply supplied, and now as amply reward the ingenious contriver by their flourishing foliage. Here also we see the New Hydraulic Ram, which is a self-moving water-work applicable to agricultural purposes, and constructed with great ingenuity and simplicity.

'The house, which was before much too small for the hospitable purposes of its generous owner, has been lately enlarged. At the top of the roof, which is made very neat and commodious, either for common or telescopic observations, the prospect is extensive and beautiful, commanding an agreeable view of the principal part of Birmingham to the South, the antient Gothic splendour of Aston hall Eastward, with Barr Beacon, and all the rich scenery of the intermediate vallies towards the North, Sandwell park, and the new foundery at Smethwick, &c. to the West.'

Mr. Shaw apologizes for not continuing the account of Mines, Manufactories, Canals, Agriculture, &c.; yet, besides the establishments at Handsworth, this volume takes notice of those for making Iron, Soap, white and red Lead, and Metal Sashes for Windows, at Tipton; of Mr. Wilkinson's Iron Works at Bradley, Glass Works, &c.

Affixed to this volume are Additions to and Corrections of the General History, &c. of Vol. I. and at the end is an Appendix of Additions and Corrections respecting the Parochial History of the present volume.

Numerous plates embellish the common copies of this work, many of the drawings for which appear to have been taken by Mr. Shaw; and the *illuminated* copies are adorned by additional engravings, and coloured prints. Mo.y.

ART. VII. *Oriental Customs:* or, an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder. 8vo. pp. 400. 9s. Boards. Williams. 1802.

IN proportion to our conviction of the importance of the Scriptures, must be our solicitude to understand not only their plainest passages, but also every text which may be obscured by metaphor or remote allusion; and since all their authors were Asiatics, it is natural to suppose that to us many perplexities of this kind will occur. To surmount these obstacles, we must have recourse to the customs and manners of the East; which must be studied in connection with antient languages, in order to obtain a correct apprehension of the meaning of the Sacred Writers. The judicious Mr. Harmer, in his valuable Observations, led the way in this species of Scripture illustration, and afforded ample evidence of its utility: but,

but, as the field is very extensive, he left much to be collected by future gleaners. The Scriptures properly belong to the class of Eastern literature: they abound with Orientalisms in their style; and they describe a climate, and a state of society, very different from those which we find in the northern parts of Europe. Our connection with the East Indies, and the various travels which have been undertaken to explore regions of the vast continent of Asia, with the immense peninsula of Africa, (where the customs of the inhabitants are for the most part permanent, and not like the fleeting fashions of European countries,) have assisted us in comprehending the precise meaning of a multitude of passages in the Sacred Books, which must otherwise have remained inexplicable, their beauty and their meaning being alike concealed from us.

The Old Testament is a collection of writings purely Oriental; and, independently of our estimation of them in a religious view, they are to be prized as perhaps the most curious monuments of remote antiquity. As they were written before the conquests of the Greeks and Romans, they discover no admixture of European with Asiatic manners: but the New Testament, having been composed subsequently to these events, alludes not only to the customs and institutions of Palestine, where our Saviour and his Apostles were born, but to those of Asia Minor and Greece, and to the modes of life introduced by the Romans in their provinces and colonies. The dominion of Rome evinces itself in those Latin terms which are to be found in the Greek of the New Testament, as well as in the Roman manners which it describes as prevalent even among the Jews.

From these considerations, it is evidently the office of the true critic, in commenting on the Sacred Books, to inform himself respecting the state of society and of language at the period at which they were written. Mr. Harmer's volumes will greatly assist him in obtaining this *desideratum*; and Mr. Burder is intitled to commendation for the labour which he has bestowed in the same line of inquiry. We shall allow him to explain the object which he has had in view, and to make his acknowlegements for the assistance which he has received in the prosecution of it:

'I have endeavoured to select from Mr. Harmer's Observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and

useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

'To the materials collected from Mr. Harmer have been added some very important remarks from Shaw, Pococke, Russell, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

'But many of the following observations are original: they are not, however, particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to Mr. Gillingwater, of Harleston in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of, Mr. Harmer's Observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only, towards the close of it, was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work, I have also derived very considerable assistance from many valuable books furnished by James Brown, Esq. of St. Albans; for which I acknowledge myself greatly obliged, and especially for his very careful correction of the manuscript before it went to the press.'

Instead of selecting from Harmer, it might have been preferable if Mr. Burder had given a Supplement, or Continuation: but, conceiving that the style of Mr. H. was difficult and prolix, that some of the subjects which he has discussed might be omitted, and that his work is too copious for the general reader, Mr. B. has been induced to abridge and classify it, and to interweave additional observations. He proceeds regularly through the O. and N. T., from Genesis to Revelation; and the merit of his illustrations will appear from the following specimens:

'No. 22. GEN. xxxi. 40. *In the day the drought consumed me, and the frost by night.* "In Europe the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the East. In the Lower Asia in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights." (*Chardin* in *Harmer*, vol. i. p. 74.) *Campbell* (*Travels*, part ii. p. 100.) says, "sometimes we lay at night out in the open air, rather than enter a

town; on which occasions I found the weather as piercing cold as it was distressfully hot in the day time." Hence we may clearly see the force and propriety of Jacob's complaint.'

'No. 59. NUMBERS, xi. 5. *Onions.*] "Whoever has tasted onions in Egypt must allow that none can be had better in any part of the universe. Here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north, and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in *Egypt* call *kobab*, and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces: this I think one of the best dishes I ever eat."

HASSELQUIST's *Voyages*, p. 290.

'No. 60. —— xi. 5. *Me'ons.*] By this we are probably to understand the *water-melon*, which, according to *Hasselquist* (*Voyage*, p. 255.) "the Arabians call *batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water than if they were to live on more substantial food in this burning climate." This well explains the Israelites regretting the want of this fruit in the parched thirsty wilderness.'

We understand that our soldiers, who are returned from the late campaign in Egypt, have borne testimony to the superiority of these vegetables in that country. When the Israelites were deprived of these luxuries, they almost wished to return to slavery, in order to enjoy them.

'No. 70. DEUT. xxviii. 24. *The Lord shall make the rain of thy land powder and dust.*] An extract from Sir *T. Roe*'s Embassy, p. 373, will greatly illustrate this. "Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air, a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, nostrils, and mouths too, if they be not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives some of the dust into it." If this was the judgment threatened, it must have been a calamity much to be deprecated.'

'No. 79. JUDGES, iii. 31. *And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad.*] Mr. MAUNDRELL, (*Journey, April* 15.) has an observation which at once explains this transaction, and removes every difficulty from

the passage. He says, "The country people were now every where at plough in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size; upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him, *Judges*, iii. 21. I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments."

'No. 162. Job, xxx. 22. *Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance.*] Amongst other interpretations given of this passage, the *editor* of Calmet's *Dictionary* refers to a *sand-storm*, and justifies the application of such an idea by the following extract from Mr. Bruce: "On the 14th, at seven in the morning, we left Assa Hagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, at others stalking on with a majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds;* there the tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged along side of us about the distance of three miles. The greatest diameter of the largest appeared to me, at that distance, as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them." *Travels*, vol. iv. p. 553.) If this quotation is allowed to explain the imagery used by Job, we see a magnificence in it not before apparent. "We see how Job's dignity might be exalted in the air, might rise to great grandeur, importance,

portance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance or to recede; and, after all, when the wind diminishes, might disperse this pillar of sand into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen, or have been informed of, similar phenomena in the countries around him."

'No. 333. DANIEL, v. 27. *Thou art weighed in the balances.*] From the following extract it will appear that there is an allusion in these words which will justify a literal interpretation of them. "The first of September (which was the late mogul's birth-day), he, retaining an ancient yearly custom, was in the presence of his chief grandees weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admit ed but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels, (as they say,) but I observed, (being there present with my lord ambassador,) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light (*Dan.* v. 27.) By his weight (of which his physicians yearly keep an exact account) they presume to guess of the present estate of his body, of which they speak flatteringly, however they think it to be." Sir THOMAS ROE's *Voyage to India.*'

'No. 380. MATTH. vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by AARON HILL (in his *Travels*, p. 52.): "Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques, are still obliged to execute that duty: nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on: insomuch that when a janissary, whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; when, taking out his handkerchief, he spreads it on the ground, sits cross-legged thereupon, and says his prayers, though in the *open market*; which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *ghell johnnum ghell*, or, come, dear, follow me." It may be proper to add, that such a practice as this is general throughout the East.'

'No. 429. MARK ix. 41. *Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.*] To furnish travellers with

with water, is at this time thought a matter of such consideration, that many of the Eastern people have been at a considerable expence to procure passengers that refreshment. "The reader, as we proceed," says Dr. CHANDLER, (*Trav. in Asia Minor*, p. 20.) "will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants; hence they occur not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and by the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them as meritorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "when arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with an handle placed in a niche in the wall. The front is of stone, or marble, and in some, painted and decorated with gilding, and with an inscription in Turkish characters in relievo." The blessing of the name and memory of the builder of one of these fountains shews that a cup of water is in these countries by no means a despicable thing.

'*Niebuhr* tells us that, among the public buildings of Kahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance; and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and filled with water, always ready on the window next the street. (*Voyage en Arabie*, tom. i. p. 97.)'

May not this custom also explain Isaiah, lv. 1?

'No. 483. St. JOHN, xix. 29. *Vessel full of vinegar.*] It is well known that vinegar and water (which mixture was called *posca*) was the constant drink of the Roman soldiers; perhaps therefore this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty.'

'No. 565. HEB. xii. 1. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*] *Capellus* thinks that the *cloud of witnesses* is an allusion to vast numbers of birds flying together like a cloud. (*Isaiah*, lx 8.) The word *witnesses* certainly refers to the Olympic race, where persons were appointed to stand at the mark, to observe who first came thither, and give evidence in favour of the conqueror, upon whom a crown was bestowed according to their testimony.'

'No.

'No. 584. Rev. ii. 17. *A white stone.*] The stone here referred to is such an one as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. There were judges in the agonistical games, who awarded the prizes to the conqueror by the use of these stones, a white one, with the name of the person and the value of the prize, being given to such as were victorious.

'*Ovid* expressly mentions, that black and white stones were used to absolve or condemn persons at Argos.

'Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpâ.
Metam. lib. xv. lin. 42.'

From these quotations, it will be evident that the work before us has not only been composed with considerable labour, but that this labour will be productive of much utility. Among a multitude of observations, however, it will not be expected that Mr. B. should be equally happy:—in some, perhaps, he may be credulous, or may have fallen inadvertently into error, or may have drawn conclusions not justified by the facts stated. We will not positively assert that he has placed too much confidence in the wonderful relations of Mr. Bruce, whatever may be our opinion: but we must confess that we smiled at his having seriously quoted Livy, in order to prove that there have been showers of stones which have continued two days together. His comment on Mark ix. 44. is not such as his system of interpretation requires; and the facts which explain the passage are omitted. The remark on the body of Lazarus, John, xi. 17. respecting a revolution of humours which occupies seventy-two hours in a corpse before it putrifies, has (we believe) as little support from philosophy, as the account, in p. 344, 'of Sardanapalus introducing the worship of Heliogabalus into Rome,' can derive from chronology.

We offer these strictures, not to detract from Mr. B.'s merit, nor to discourage him, but from the same motives which incited him to this undertaking.

The arrangement of the observations according to the order of Scripture, both in the Old and the New Testament, will render this work an acceptable book of reference to Divines and biblical Scholars. It is also enriched with two useful indexes; and we hope and expect that the author will meet with that encouragement, which will induce him to prepare a more correct and enlarged edition.

Mo-y.

Art.

ART. VIII. *Q. Horatius Flaccus, cum locis quibusdam è Græcis Scriptoribus collatus, quæ Critici in commentariis suis nondum animadverterunt. Accedit Index perpetuus ad Auctores à Wagnero laudatos; necnon Odæ, O Fons, & Intermissa Venus, è Latino in Græcum conversæ. Auctore Stephano Weston, S.T.B. R.S.S. S.A.S. Editio altera.* 8vo. pp. 170. 4s. Payne.

THE Romans, even in the zenith of their literary glory, were so little inclined to pride themselves on originality, that they avowedly looked up to the Greeks as their models, and were satisfied with the merit of successful imitation. Athens was the fashionable school for philosophy and polite learning; and neither the statesman nor the orator, nor the poet, could be esteemed at Rome, if his mind were not imbued with Grecian science. When the Latin writers of the Augustan age afford such ample proofs of this partiality to the Greeks, it would be strange to suppose that Horace could be an exception. Indeed, though only the son of a freedman, he had enjoyed the advantages of an Athenian education, was thus enabled to taste the elegance of the Grecian writers, and felt solicitous of transferring their beauties into his own language. The complexion of his thoughts, the turn of his expressions, and the structure of his verse, are Grecian; and many of his commentators have been employed in tracing them to their original prototypes: but not so much in pointing them out as plagiarisms, (for they are not to be classed under this denomination,) as in marking them for assiduous imitations of the writings of that people among whom he acquired the love of science and of the Muses, and the study of which he warmly recommended to his countrymen:

——————Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

Mr. Weston conceives that this task has not yet been completely executed; and he endeavours to shew, in the work before us, that the poet of Venusium may be tracked still farther among the Greeks. He has no wish, however, to detract from the merit of Horace; he rather gives the Roman poet credit for the free use which he has made of his neighbours, and for his successful efforts to clothe the Latin tongue with the richest Attic grace. Though the opinion of Bentley be indisputable, *Horatius de Græcis pendet et totus est in illis*, Mr. W. does not intend to assert that every instance of coincidence is to be regarded as necessary imitation; nor does he adduce every comparison with this view: 'sed (continues he) *ut monstrarem, quomodo eadem sententia ad exemplar antiquitatis, et pro dignitate optimorum auctorum in diversis linguis exprimi potuerit. Verum enim-*

enimvero cum alvearia vicinorum Horatius rapiat, et furetur, non ut fucus hoc facit, sed ut apis, cui latrocinari jus est, quique locum habet in quo furta deponat, quæ adeo modestè transferuntur, ut deducta, non tracta, atque precariò, non vi, venisse videantur.'

It is no bad compliment to this great poet, to allow that he stole with elegance, and created a kind of right by the happy use to which he applied his stolen goods. In some of the cases of co-incidence here noticed, however, the similarity is so faint, that a jury of critics would not be easily persuaded that Horace really performed an act of theft; or at least they would argue that the thing stolen was so much changed, that the Greek could not with a safe conscience swear to his property. Still, in many cases, Mr. Weston has been fortunate in his detections; and scholars will thank him for the labour which he has bestowed, and for the service which he has rendered: since, independently of the pleasure resulting from the comparison of similar passages, such a collection as Mr. W. suggests may assist, provided that the Greek archetype be pure, in restoring the true reading of an author so dear to the lovers of classical beauty, and the idolaters of the divine attributes of poetry. We transcribe the two following examples, as proofs of the truth of this suggestion:

'Epist. Lib. i. xvi. Ver. 38.

'*mutemve colorem.*'

'Colorem *legit Baxter, et nescit cur Bentleius prætulerit* colores, *sed Bentleii textum firmat locus Plutarchi de Galba ob victimarum signa perterrito*, p. 392. 4to. v. 5. Χροὰς ἀμείβοντι παντοδαπὰς ὑπὸ δέους. Ed. fol. p. 1064.'

'Lib. iii. Ode v. Ver. 8.

'*Consenuit socerorum in armis.*

'Armis, *libri omnes. Sic Homerus quem vertit Horatius.* Il. ε. v. 197.

—ἀλλ' οὐχ' υἱὸς ἓν ἐνὶ σπαλῷ ΕΓΗΡΑ.

'*Mihi multo facilius est credere Horatium locum Homeri expressisse, quam omnes codices mendosos esse. Legunt Heinsius et Bentleius* arvis. *Nonne consenuisse potuerunt Romani milites soceris servientes sub rege Medo, tam in armis, quam in arvis, si non contra populares suos, at saltem contra alios socerorum hostes?*'

The passages which we shall next extract possess such a veri-similitude, that it is most probable that the writer of the one had the other in his mind:

'Lib. i. Ver. 13.

'*Pallida mors æquo pulsat pede.*'

αἰ δ' ἔτι κ'ἠμὲ
Λύπῃ ταὶν Ἀΐδαο πύλαν (ναὶ μοίρας) ἀραξεῖ. Theoer. Idyl. ii. v. 160.

Γέγωνέ δ' εἰς δόμους,
Η σανίδα παίσας· ἢ λόγες πεμψας ἔσω. Eurip. Orest. v. 1220.

'*Venientes*

'*Venientes in domum antiqui aut clamabant, aut fores pulsabant. Antiquum adhuc obtinet Sicilia fores pedibus pulsandi ante introitum.* (*Vide* Swinburne's Travels in Sicily.) *Mos autem ad fores clamitandi, re inusitata, verbis et loquendi forma tantum apud nos manet.* To call upon.'

Here is also an instance of the mode of expression surviving the custom in which it originated.—To proceed:

'Ode XIII. Ver. 12.

—— *sive puer furens*
Impressit memorem dente labris notam.

'*Flora nunquam ab amplexu Pompeii abiit sine morsu,* οὐκ ἀδήκτως ἀπελθεῖν. *Plutarch. in vita Pompeii,* p. 419. 4to. *Cum Lysimachus brachia et femur dentibus leonis saucia Demetrii legatis ostenderet; legati cum risu aiebant, suum quoque regem morsu lamiæ in collo non carere.* 'Δεινοῦ τοῦ θηρίου δήγμαθ' ἓν τραχήλῳ φέρειν.' 'Δάκνει μοῦ τὸ χεῖλος ἐρωτικῶς.' Plut. Vit. p. 901. fol. 1624. Ismeniæ Amores, p. 86.'

'Ode XXIV. Ver. 8.

'*Quando ullum invenient parem?*
Πάντων ἄρειστον ἄνδρα τῶν ἐπὶ χθονὶ
Κτείνας, ὁποῖον ἄλλον οὐκ ὄψει πολέ. Soph. Trachin. v. 811.'

'Lib. II. Ode II. Ver. 6.

'*Notus in fratres animi paterni.*
Ἀνὴρ ὁμογένης καὶ χάριτας ἔχων πατρός. Orestes Eurip. v. 244.'

'Ode III. Ver. 1.

'*Æquam memento rebus in arduis*
Servare mentem, non secus in bonis.
Ἔτ' ἔστι πάντων πρῶτον εἰδέναι τοὐμὲ
Φέρειν τὰ συμπίπτοντα μὴ παλιγκότως.
Eurip. Fragm. Oenom. p. 460. 4to. v. 2. Ed. Beck.'

'Ode V. Ver. 1.

'*Nondum subacta ferre jugum valet*
Cervice.

'Δαμάζεσθαι *dicebantur mulieres nubentes.* Il. σ. v. 432. *perinde est* τῷ ἀνδρὶ δαμάζεσθαι, *et* τλῆναι ἀνέρος εὐνήν. *Virgines vocat Sophocles,* Æd. Col. v. 1056, ἀδμῆτας ἀδελφάς. *Et Dianam,* ταὺν ἀιὲν ἀδμήταν, 1239. *Electr. Ajacis* ἀδάμαστος θεὰ *explicatur a Scholiaste* παρθένος ἄζυγος. *Vox* ἄζυγος *idem sonat cum* ἀδάμαστος, *metaphora à juvencis sumpta. Attici uxorem* δάμαρτα, *et virum* κύριον, *vocant.* Ασπασία καὶ κύριος *est Aspasia et Pericles,* τουτέστιν ὁ Περικλῆς. Schol. ad v. 965. ΙΠΠΕΙΣ, Aristoph.

——πολὲ δὲ δεμνίων ἀπὸ
Πηδᾷ δρομαῖος, πῶλος ὡς ἀπὸ ζυγοῦ.
Orestes Eurip. V. 44.'

'Ode XIII. Ver. 19.

'—— *sed improvisa leti*
Vis rapuit, rapietque gentes.
Ἅιδος ἀπροϊδὴς ἀμφεκάλυψε μυχός
— ἀπροϊδὴς νοῦσός με συνήρπασε. Anthолog.

'Or

Ὃς δὴ πολλάων πολίων καθεῖλῦσε πάρηνα
Ἠδ' ἔτι καὶ λύσει. Il. β. v. 118.

' Lib. III. Ode VI. Ver. 21.

' *Motus doceri gaudet Ionicos*
Matura virgo; et fingitur artubus
Jam nunc, et incestos amores
De tenero meditatur ungui.

Ἐμμελοφόρων τε καὶ διεκόνων Ἰωνικῶς.

' Aristoph. Thesmoph. v. 170. Vid. Max. Tyr. p. 190. Ed. H. Steph. Paris, 1557 ἡ Ἰωνικὴ ἀβρότης *in proverbium abiit.*

Τὴν ἀπὸ τῆς Ασίης ὀρχησιλοίδα, την κακολέχνοις
Σχήμασιν ἐξ ἁπαλῶν κινυμένην ὀνύχων.

' *Epigramma Automedontis adeo festivum, ut nihil supra.* Brunck, v. ii. p. 207.'

' Lib. IV. Ode I. Ver. 3.

' *Non sum qualis eram.*

Κοὐγὼ γαὲ ἦν ποτ', ἀλλα' νῦν οὐκ ἐμμ' ἔτι.

Loco oblito.

— οὐ γαὲ δὴ τόδ' ἀρχαῖον δέμας. Sophocl. Æd. Col. v. 110.'

' Epodon Liber, Epod. I. Ver. 19.

' *Ut assidens implumibus pullis avis.*

' Ὡς δ' ὄρνις ἀπίῃσι νεοσσοῖσι προβέρηκε Μάσλακ. Il. I. v. 324. *eleganter Æschylus in Hesychio.* v. Ἐπώζειν.

ἐπώζειν· ἐπικαθῆσθαι τοῖς ᾠοῖς.
Αἰσχύλος. Νιόβη μελαφορικῶς.
καθημένη
Τέκνοις ἐπώζει τοῖς τεθνηκόσιν.

' Sits brooding over her dead children.'

The employment of tracing resemblances may be carried to an extreme; and our readers, perhaps, will think that this is the case when Mr. Weston refers Horace's *Nil desperandum* to the expression of Thucydides, Οὐδὲν ἀνελπιστέον; and his "*Ostendit capitolio*" to Lucian's Οὗτος ἐκεῖνος. Such simple expressions cannot properly be regarded as imitations; nor do they receive any illustration by being placed in juxta-position with those which are similar in another language.

This work evinces Mr. Weston's intimate acquaintance with the classics; and his Greek versions of two of Horace's Odes display his acknowleged skill in that language.

We hope that this learned author will be induced to execute his purpose of collating, in a similar manner, the Satires and Epistles of Horace; and, in this case, we are of opinion that his labors will be more acceptable to those admirers of the Roman bard who may not be so deeply versed in Greek learning as himself, if Latin translations of the Greek passages be subjoined.

Moy. ART.

ART. IX. *Viridarium Poeticum, seu Delectus Epithetorum in celeberrimis Latinis Scriptoribus sparsorum, designatum ad Epitheta ab antiquis usurpata Exemplis illustrandum, in Scholarum usum quibus compositio Latina præcipuam Eruditionis partem efficit.* A Thomâ Browne, A. M. 8vo. 8s. bound. Robinsons.

BEFORE Mr. Browne unlocks the door which opens into his flower-garden of the Muses, he takes the opportunity, in an elegant preface, of adverting to the high estimation in which poets were viewed by the antients; and of rectifying the opinion concerning Plato, that he would have excluded all poets from his republic. Plato's objection, he observes, extended only to one kind of poetry; viz. to that which endeavours to agitate the mind in a tragical manner; and he wished to afford encouragement to those other kinds of poetry, which are employed in singing the praises of the gods, in teaching the institutions and manners of our country, or in extolling good and in reprobating bad men. It may, however, be asked, how is poetry, even within the Platonic limits, to accomplish its purpose? and what are the mysteries of this divine and fascinating art? Now the poetical Tyro is to be informed that he is to be as solicitous of acquiring a rich and varied collection of epithets, as the Botanist is assiduous in forming a collection of flowers. '*Epitheta*, (says Mr. B.) *judicio selecta, et quorum venustas in compositione, seu poeticâ, seu prosaicâ, magnopere percellit, non parum ad exornandum carmen invenientur, nam stylus politus tantum iis debet ac coloribus vivicans pictoris pencillum.*'

A *copia epithetorum*, however, is of little use without a nice and discriminating judgment in selecting and applying them; '*Peritia perfecta accidentum, qualitatum, et affectuum cujuscunque rei æque in illis seligendis desideratur.—Nam magni refert, propria nomina rebus tribuere.*'—Moreover, the effect of *eloquence* as well as of *poetry*, depends in great measure on the judicious management of epithets; and hence are often derived the striking and brilliant effects of oratory. '*Ut flores pratum, et rosæ semitarium, sic epitheta, ritè adaptata, linguam exornant.*' Here also skill is very necessary in their management; and perhaps a familiar acquaintance with the best writers will more assist to form the judgment and correct the taste of the young student, than any mere set of rules or precepts. Mr. B. therefore directs those, who wish to write Latin poetry with facility and elegance, to make themselves well acquainted with the Æneids of Virgil, the Odes of Horace, the Elegies and Heroic Epistles of Ovid, the Elegies of Propertius, the select Epigrams of Martial, and the works of Lucretius.

In the volume before us, which is a republication, in a new form, of the almost forgotten work of Johannes Ravisius, and

which is a kind of *Gradus ad Parnassum*, the epithets are arranged in the following order; first, are placed those which were employed by the writers of the Augustan age; next, those of authors from that period to the time of Juvenal, called the last of the Roman poets; after these follow those employed by Claudian, Boethius, &c. to which, lastly, are subjoined the *Epitheta recentiora*, taken from the writers of the middle ages.

As this mode of arrangement will be best explained by an example, we shall transcribe the following:

'ÆTHER.

'ārdŭus	——*ruit arduus æther*	Virg. 1 Geo.
lĕvis	*Quacunque illa levem fugiens secat æthera pennis*	Id. ibid.
pūrus	*Lætificusque dies erat omnibus æthere puro*	Id.
nūbĭfĭcus	*Æthera nubificum complectitur orbe decoro*	Id.
lĭquĭdus	*Stridere ingenti liquidum trans æthera vectæ*	Id. 7. Æn.
grăvĭtāte cărens	*Hæc super imposuit liquidum, & gravitate carentem—Æthera*	Ov. 1 Met.
săcer	*Sed timuit ne forte sacer tot ab ignibus æther Conciperet flammas.*	Id. ibid.
sūblīmis	*Per alta videt spatia sublimis ætheris*	Seneca.
sĕrēnus	*— pars ætheris illa sereni—Tota vacet*	Luc. lib. 1.
vāstus	*Innumeræ vasto miscentur in æthera voces*	Id. lib. 3.
sīgnĭfer	——*primus se sustulit æther—Signifer*	Lucr. l. 5.
dīffūsĭlis	*Sed igitur quum se levis ac diffusilis æther*	Id. ibid.
īgnĭfer	*Inde mare, inde aër, inde æther ignifer ipse*	Id.
răpĭdus	*Sive quod inclusi rapidi suut ætheris æstus*	Id.
īgnĕus	——*raptoque polo micat igneus æther*	Sil. l. 1.
āltus	—— *videt alto ex æthere clausa—Mœnia*	Stat. lib. 10.
cærŭlĕus	*Huc se cæruleo libravit ex æthere virgo*	Id. ibid.
stēllātus	*Astraque et effusis stellatus crinibus æther*	Val. Flac. 2.

Epith. Recent. cūrvus, īncāndens, aūrĕus, ăpērtus, rŭbens, lūcĭdus, lātus, fūmĭdus, cāndens, ārdens, ūdus.'

This book will be an acceptable present to the Latin scholar. It is dedicated to Dr. Heath, head-master of Eton.

Moy.

Art. X. *The Letter of the Honourable Charles James Fox to the Electors of Westminster*, dated January 23d, 1793. With an Application of its Principles to subsequent Events. By Robert Adair, Esq. M. P. 8vo. 3s. 6d. Ridgway. 1802.

In times of great political fermentation, the sagest advice is perhaps the least likely to obtain success. He who proposes calm and temperate measures to men alarmed by fear, goaded by pride, or irritated by passion, must calculate on in-

curring the censure of cowardice or disaffection, and attracting opposition and obloquy rather than gratitude and praise. Statesmen of the most penetrating and liberal minds have repeatedly experienced the force of this melancholy truth; and have been obliged to console themselves under the failure of honest though calumniated efforts, by appealing from those to whom their suggestions were of practical importance, to a future age which will contemplate them only as matters of history. To the real patriot, however, this is a slender solace. His regrets at the infatuation of his countrymen are not diminished by those subsequent miseries which confirm him a true prophet; and the compliment which experience pays to his judgment is so dearly bought by the people at large, that the very evidences of his sagacity must afflict his heart much more than they can gratify his vanity.

What the sensations of Mr. Fox may be, on taking a retrospective view of the conduct of this country for the last nine years, we pretend not to affirm: but, if he really possesses that amiable nature which friends and foes alike attribute to him, sensations very different from those of exultation will occur to him, on comparing his letter to the Electors of Westminster, in Jan. 1793, with subsequent events. In recommending the conduct which ought to have been pursued by our Governors at that period, it must now be confessed that he evinced superior penetration; and there are few, we believe, who have not been dearly taught to lament that his constitutional and conciliating sentiments were so contemptuously rejected. Since, however, it may not be too late to repair mistakes, the pamphlet before us is designed, by a friend of Mr. Fox, to enforce, while conviction is recent, those important truths which are essential to the prosperity of the Empire; and by the abandonment of which we have inflicted on ourselves so much injury, doubling our own debt, while the territory of France has doubled itself. For this purpose, he has re-published Mr. Fox's Letter, with a comment at once ingenious and argumentative, spirited and elegant; and, though this great statesman may have no disposition to exult in warnings verified by public sufferings, he may feel some gratification in this noble effort of friendship, and in finding so congenial an editor as Mr. Adair: who has undertaken this task from a deep sense of what is due to truth, especially in these times.

Mr. Fox's Letter to the Electors of Westminster being a summary of the arguments employed to support three motions, which he made in the House of Commons on the 13th, 14th, and 16th of Dec. 1792;—the first having in view the internal state of the country with respect to insurrections, and the means employed

employed to quell them; the second relating to the policy of negotiating with the existing government of France for peace; and the third discussing the mode of negotiating with success; —Mr. Adair divides the letter into three parts; commenting on each as a separate text, and offering, under the title of *results*, the testimony of 'subsequent events' in justification of the policy and patriotism of his friend's proposals. These suggestions, he observes, 'have met with a fate not rare in the history of wisdom; namely, that of being contemned in the freshness of hope and the vivacity of insolence, and of being resorted to in the danger of defeat and the humility of disappointment.'

In his commentary on the first part of Mr. Fox's Letter, Mr. Adair strenuously contends for those great constitutional principles which are called *Whiggish;* and he laments the disunion and destruction, which happened at this time, of that party, called the *Rockingham party*, which for twenty years had materially contributed to preserve such a balance between the crown and the people, as forms the only practical security of the British Constitution. His views of this subject are clearly exhibited; and, after the attempts which have been made to discredit these princples, they so loudly demand re-consideration, that we shall place the whole passage before our readers:

'This balance is not a mere theory, or vain metaphysical abstraction, as the reasoning of some writers would reduce it to, who seem wholly to have mistaken the nature of the powers of which it is composed. According to the popular speculation, both the balance of the constitution, and the security for it, consists in the nice and exact distribution of the powers of its several branches. The fact is the very reverse. In the distribution of powers there is no balance; and it is because there is none in their distribution, that a balance is gained in their exercise. What indeed could be more absurd and inconsistent than a scheme of government which supposes a balance, and at the same time gives to one man the power, by his mere will, of counteracting the collective determinations of a whole community? For let it be recollected that a King of England, responsible himself to no existing tribunal, may perform many of his most important functions without the intervention even of any person who is responsible. He may negative the wisest and most necessary bill, and dissolve the honestest parliament. What makes the excellence of our constitution is a happy practice, growing out of the common feelings of mankind, which turns to the best account, forms that might otherwise palsy all wisdom or excellence, by providing the quickest appeals against injustice, and leaving the freest course to human action. Hence it becomes to us absolutely invaluable; because, although a more perfect theory might possibly be given us, no invention can supply the convenient and easy vigour of the old practice. This practice, in its turn, is regulated by compromise; it is to the

spirit of compromise, therefore, pervading and penetrating our constitution to the very bottom, and bending all its powers to one point, that we must look for the true causes of that balance at the top, which keeps the three estates in their several places. By what means indeed this spirit acts, and how it circulates through all the veins of the state, until it falls back again into the grand reservoir of Public Will, at the bottom of which lies its source, were an investigation of a very wide scope, and not immediately suited to the present purpose. It is sufficient that all parts, and all interests, even those of the humblest classes of British subjects, have their share, great or little, in producing the result, and establishing a presiding power that watches over and preserves the ends for which King, Lords, and Commons, are appointed.

'That union of vast and complicated interests, known in England by the name of WHIG, was, while it existed, one, and no inconsiderable party to this compromise. It was a connexion that had for its express end and object, the maintenance of the balance. It was not the work of a day, but laboured out its existence through much difficulty, and many civil woes. He, who may have leisure or curiosity (all other motives, it is to be feared, are over) to trace it from the Bill of Exclusion to these days, will find it in more periods than one of our history, keeping by its own force, and natural influence, the government steady upon its base. The Whigs were taught the use of this influence by the virtues which had acquired it for them. Their notions of government were fixed and determined; and as it was of the very essence of their system that none of their principles should be concealed, nor any of their views kept back, the public had always a fair choice between their adversaries and themselves. Their fundamental tenet was, that the Liberty of the English People was the End of the English Constitution. They did not suffer their course to be diverted, or their action suspended, by that previous question of hypocritical despotism, "Who are the People?" They understood by the People all those whom the Creator had endued with the powers of thinking, of acting, and of suffering;—those over whose reason imposture might endeavour to gain a sway; those over whose actions tyranny might usurp a control; those to whose sufferings tyrants are ever deaf. These were THE PEOPLE, in the eyes of our great ancestors, the authors of the revolution in 1688. Their code was simple. Government was *from* the People; it was *for* the People; and, when abused, was to be resisted *by* the People.

'Taking ground upon these principles, the founders of the Whig system knew, that, in their extreme, they were not for every day's use. Their chief object, therefore, was a balance. Sometimes it was to preserve it; sometimes to restore it; but they never lost sight of the balance. They did not at the Revolution. That great act was a compromise. The Whigs then did not go to the extreme of their principles. To dethrone King James, and elect King William, they did not think it necessary for the people to put forth their whole strength, and begin government again under a new contract. The case was, indeed, a case of necessity as to the disposing of James, but a necessity that called for nothing beyond his dethrone-

ment. They acted then as *restorers* of the ancient constitution. Their great bent and aim since has been, to act as its *preservers*; as persons who dedicate their labours, influence, and example, to avert that case of extreme necessity in which nothing remains for man but to resist tyranny or be enslaved by it.'

The *results* under the second part contrast the state of Holland and Ireland, before the war, with their present condition and character.

In the *results* contained in the third part, the ground on which Ministers entered into the war, the manner in which it was conducted and defended, and the dereliction, by the peace, of those very principles which were urged as a justification of war, are pointedly reprobated; and the consequences of disregarding Mr. Fox's advice, which pressed Ministers to recognize the existing government of France, are fully detailed. 'The results,' says Mr. Adair, 'are simple enough. The monarchy of France is gone; and all other monarchies laid bare on the side where they touched it. The balance of Europe is gone. The security Great Britain enjoyed through that balance is gone. According to arguments of which Mr. Pitt did not scorn the benefit, although he carefully shunned the responsibility they brought with them, order, morality, religion itself, are gone. Society is poisoned at the spring-head.'—In the succeeding paragraph, the author charges the late ministry with being more than accessory to this evil:

'Have all these mischiefs happened by what is called accident? Has virtue done its utmost? and is it Providence alone that we are to charge with our undoing, and with having disappointed the uniform and steady sagacity of man? It may be so; but it will at least be decent in us, first to search for our failure in our frailty. It will then be seen, that, in this great business, trick, subterfuge, and petty contrivance, have only led to their natural and certain end. The confederacy was lame and heartless when it set out; and perplexity and duplicity governed it throughout its progress. The conduct of the British Government offers no exception to this censure. It was just as disingenuous towards its own subjects, and towards the royalists of France, as that of the German confederates was to the rest of the world. Throughout it was indecision and want of system. Self was the predominant object. Ministers could never venture to advance a step forwards, without turning round to see that all was safe behind them. Our very first motion was of this stamp. It was deemed a master-stroke of political contrivance to get into the war as it were by a back door. We made ourselves as small as we could, to slide in through the gap of a treaty by which we had guaranteed to the Dutch that the river Scheldt should not be navigated. This was the station the Minister chose for calling forth his pride and his strength. Give him but to set his foot upon the Continent, and our great mechanic was to shew with what a force he could wield the

machine, and bring all the main springs of human action into play. But he was deceived. He had formed no just estimate of the weight he was to stir. Above all, he had forgotten that a war, which pretended to be a war of honour, admitted nothing doubtful, nothing double in its character; that it could not be a war of sentiment to-day, and of plunder to-morrow.'

The sentiments of this able writer respecting the French Revolution ought not to be omitted:

'The revolution, we know, presents many aspects. One is, that of a great people resorting to original rights for the redress of fundamental grievances.—Another is, that of a series of barbarities more atrocious and more disgusting than human wickedness ever crowded together within the same space of time since the beginning of the world. When Ministers, therefore, wished to argue from the example of France, it was from this side of the picture that they drew their illustrations; and by a process of reasoning of which a calm mind is just as sure to detect the fallacy as an inflamed one is to follow in its train, the short conclusion to which they invariably came was, that the crimes were produced by the principles. The result was natural. Many good men, of all ranks and degrees, without farther inquiry, carried their just abhorrence of such crimes forward to what they imagined to be their cause, and learned to detest and abjure, not the new version alone of the Rights of Man, but those fundamental rights themselves on which all lawful government is founded, and must rest. This fallacy, and a most cruel one it is, has prevailed, to the irreparable injury of real freedom. It is a fallacy for this simple reason, were there no other, that in the proposition from whence it flows no distinction is offered between the principle and its abuse. It is no less striking as a fallacy when we enlarge our views, and reflect that, in truth, the revolution itself has never yet presented an aspect in which it was fair to argue from it as an example. It never has been before us as a whole. It never could, indeed, have been so considered without taking into our account, at one and the same moment, not only its origin and object, and its progress to establishment, but also its effects as a change upon the happiness of France. On this last point, where all the good is to come, it is possible that our hopes and our fears may not be equally balanced; but still there are hopes; as there ever must be while there is virtue. At all events, let it be recollected, that hitherto we have passed only the two first of these stages; dreadful stages it is true, full of darkness and of death! But even here, if we are to determine like reasoners upon the revolution as an example, we must know, first, how far a cruel foreign enemy, how far the assembled representatives of all the religion, justice, and morality of the world, with their whip of scorpions lashing France into madness, are not themselves more than half guilty of the crimes they reprobate.'

These passages will evince that the present pamphlet contains the reflections of no ordinary politician; and, since the subject of them is of such high importance, they may justly claim no

slight attention. We have only to add that, in thus ably supporting the principles of his living co-adjutor, Mr. Adair does not omit to pay a grateful and affecting tribute to his deceased noble friend, the justly lamented Duke of Bedford.

Moy.

ART. XI. *The Modern Practice of Physic*, which points out the Characters, Causes, Symptoms, Prognostics, morbid Appearances, and improved Method of treating the Diseases of all Climates. By Robert Thomas, M. D. 2 Vols. 8vo. 17 s. Boards. Murray and Co. 1801.

THIS is a judicious compilation of facts, from the best writers, which may be perused with great advantage by students, because the different subjects are treated with brevity and perspicuity. The author has chiefly followed Dr. Cullen, both in the classification of diseases and in his text: but, when we make this observation, it is necessary to add that Dr. Thomas does not prove a servile copyist. He has abridged with judgment, has added modern opinions and discoveries, has frequently introduced the result of his own experience, and his performance thus becomes an useful compendium of the present state of Medical Practice. In some instances, perhaps, he has assigned too much importance to the transactions of the day; as in the chapter on rheumatism, in which he has condescended to refute the patrons of the *Tractors*. Such transitory folly scarcely merits attention in a regular medical work.

To exemplify Dr. Thomas's style, and his method of arrangement, we transcribe the chapter on Chronic Aphtha:

'This is a disease very frequently to be met with amongst the inhabitants of our West India colonies, many cases of it having occurred during my practice there; but which is likewise apt to prevail in those northern countries where the cold is combined with a considerable degree of moisture, or where the soil is of a very marshy nature. It may in some few cases be considered as an idiopathic affection, but it is more usually symptomatic.

'It shews itself at first by an uneasy sensation or burning heat in the stomach, which comes on by slow degrees, and increases gradually in violence. After some time, small pimples, of about the size of a pin's head, shew themselves on the tip and edges of the tongue; and these at length spread over the whole inside of the mouth, and occasion such a tenderness and rawness of the parts, that the patient cannot take any food of a solid nature; neither can he receive any vinous or spirituous liquor into his mouth, without great pungency and pain being excited; little febrile heat attends, but the skin is always remarkably dry and without the least moisture on it, the countenance is pale, the pulse is smaller and more languid than in health, and a general coldness is felt over the whole body, but more particularly in the extremities.

'These symptoms will continue probably for some weeks, the general health being sometimes better and sometimes worse; and then the patient will be attacked with acid eructations, and a vomitting of acrid phlegm, as likewise with a severe purging, which greatly exhausts his strength, and produces considerable emaciation of the whole body. After a little time, these symptoms cease, and he again enjoys better health; but, sooner or later, the acrid matter shews itself once more in the mouth, with greater virulence than before, and makes frequent translations to the stomach and intestines, and so from these to the mouth again, until at last the patient is reduced to a perfect skeleton.

'General relaxation, exposure to cold combined with great moisture, obstructed perspiration, and an acrimony of the humours, are supposed to be the causes which give rise to the chronic thrush. Elderly people and persons with a shattered constitution are most liable to its attacks.

'Even at an early stage of the disease, it is often difficult to effect a permanent cure; but when it has been neglected, is of long standing, or has made its attack at an advanced period of life, it will most probably, after a time, terminate fatally.

'The principal appearances to be observed on dissection are the aphthæ, which extend through the whole of the alimentary canal. The muscles throughout the whole body are relaxed and flaccid, and their connecting cellular membrane is divested of any fat.

'It will in all cases be advisable to begin the cure with giving a gentle emetic, to dislodge the acrid phlegm with which the stomach is usually loaded, and if any acidity prevails afterwards (which may be known by sour belchings attended with a degree of heat and pain) a little magnesia, or a small quantity of the absorbent mixture * here recommended, may then be taken occasionally.

'Wherever we suspect the disease to have arisen, or to be kept up from the ingesta, then, besides an emetic, it may be right to cleanse the primæ viæ by some gentle cathartic; as the irritating matter, when permitted to accumulate in the alimentary canal, increases the morbid affection of the intestines. A combination of rhubarb with magnesia will be a proper laxative: manna, and the cassia fistularis will likewise be suitable laxatives. Medicines of this nature are however to be administered only in the first stage of the disease, as the risk of inducing excessive purging more than counterbalances the chance of advantage from them. In an advanced stage of the disease, where it is found necessary to evacuate the intestines, emollient clysters may be employed.

'When the purging shews a tendency to become excessive, we should, in order to put a stop to it, have recourse to astringents

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'* ℞. Magnes. ust. ʒj.
Aq. puræ ℥vss.
Spirit. Cinnam, ʒiij.
Aq. Ammon. pur. ʒj. M.
Capiat Cochl. ij. pro re nata.'

joined

joined with opiates, agreeably to the prescriptions below *, or as advised under the head of diarrhœa; besides which, the patient should drink about a pint a day of the decoctum cornu cervi, or the same quantity of lime-water, with an equal proportion of milk.

'When there is no tendency to excessive purging, opiates perhaps may be omitted, unless they be necessary to procure sleep, when they are always to be employed, except where symptoms denoting a tendency to visceral inflammation shew themselves.

'With the view of determining the humours to the surface of the body, it will be proper to give frequent small doses of some diaphoretic, such as the pulv. ipecac. compos.; and to assist their operation, flannel should be worn next to the skin. Should these fail in exciting a proper perspiration, and the patient continue to waste in flesh, a tepid bath may prove serviceable, and where a natural one can be procured, it ought to have the preference.

'To remedy the inconvenience arising from the soreness of the mouth and tongue, these should be washed frequently with some kind of healing astringent gargle †.

'When the rectum is affected, mild injections are proper, and produce effects similar to those of gargles in the fauces: they should consist of mild mucilaginous and gentle stimulating decoctions, such as veal-broth boiled with rice and bruised turnips, or turnip-radishes, which will likewise prove an excellent article of diet.

'In the mildest cases of the disease, a decoction of the Peruvian bark is often used internally, and with much advantage. In those cases, where it puts on an alarming appearance, this preparation should be used as a gargle, and the powder be administered in as large doses as the stomach will bear. If it excites a purging, a few drops of tinct. opii may be added to each dose.

'The diet in this disease should consist only of such things as are light and nutritive, as milk, mucilaginous soups, jellies, prepara-

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'* R. Confect. Catechu ʒij.
Aq. Cinnam. ʒij.
— puræ ʒiij.
Tinct. Kino ʒij.
—— Opii gutt. xl. M.
ft. Mistura, cujus sumant cochl. ij. vel. iij. ter in die.
Vel,
R. Mistur. Cretac. ʒiv.
Spirit. Cinnam. ʒj.
Tinct. Catechu ʒij.
—— Opii gutt. xl. M.'

'† R. Infus. Rosæ ʒvj.
Alum. purif. ʒjss.
Mel. optim. ʒj. M.
ft. Gargarisma.
Vel,
R. Zinc. Vitriolat. gr. x.
Aq. Rosæ ʒviij. M.
ft. Gargarisma. *Vel,*
R. Decoct. Hord. Comp. ʒvj.
Mel. Rosæ ʒj.
Alum. purif. ʒj.
Tinct. Myrrh. ʒss. M.
ft. Gargarisma.
Vel,
R. Boracis, in pulv. trit. ʒjss.
Aq. Fervent. ʒv.
Mellis Rosæ ʒj. M.
ft. Gargarisma.'

tions

tions of barley, sago, rice, Indian arrow-root, plantains, bananas, &c. Port-wine diluted with water may be used for ordinary drink.

'To restore the lost vigour and tone of the system, astringent bitters, with chalybeates, myrrh, and such like tonics, may be used, as advised under the head of dyspepsia, together with such moderate daily exercise as the strength will admit of. If the patient's circumstances will allow of his removing to a cold climate where the air is dry, he should do it before the disease becomes inveterate.'

As the comprehensive nature of Dr. Thomas's plan has obliged him to treat many important subjects in a very brief manner, it would have increased the value of his work to young readers, if he had referred, at the close of each division, to the principal authors from which it was compiled.

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ART. XII. *Miscellanies, in Verse and Prose, English and Latin.* By the late Anthony Champion, of the Middle Temple, Esq. Published from the Original Manuscripts by William Henry Lord Lyttelton. 8vo. 10s. 6d. Boards. White. 1801.

THIS posthumous work contains many pieces which display considerable elegance of taste, and correctness of composition, though they do not exhibit a high degree of poetical genius. They are in general above mediocrity, and all evince the author's acquaintance with the best models. We extract, as a specimen, the subsequent elegiac verses:

'STANZAS BY SEVERN-SIDE, Nov. 1788.

WRITTEN AT HAM-COURT, THE SEAT OF JOHN MARTIN, ESQ.

'ONCE more my willing feet by Severn stray,
Through the soft meads and hospitable grove,
Where oft has gleam'd the mild autumnal day,
Still with calm leisure blest and social love.

Nor yet is wanting Friendship's cordial cheer,
Nor charm of female worth, serene and kind:
Ah! pleasing hours, ye speed your light career
Nor heed the gloom that rises thick behind!

For soon the wintry scenes of life must come,
Our genial spirits droop, and fancy fade;
Disease and death's inevitable doom
Too soon must whelm us in the general shade.

Nor thou, Sabrina, whose perpetual stream
With quick succession ceaseless seems to flow,
Nymph as thou art, thyself immortal deem,
Nor boast to 'scape the lot of all below.

Time was, ere huge Plimlimmon heav'd the breast,
Whose bounteous moisture feeds thy infant rill—
Those vital springs shall time at length arrest,
And, slowly mining, sink thy parent hill.

Again

Again perhaps, as change eternal sways,
By potent engines, moulding nature's frame,
Some lab'ring force profound the mount may raise,
Still *fountful* to revive Sabrina's fame.

Through virgin meads, new-clad in vernal pride,
Shall the young naiad draw her sinuous train,
By springing groves and rising turrets glide,
Then yield her bridal tribute to the main.

A second Thyrsis may invoke her aid *,
To free chaste beauty from th' enchanter's spell,
While warbled plainings fill the twilight glade,
And woo sweet Echo from her aery shell.

Then too some waning bard, in pensive vein,
May strictly meditate sage Spenser's lore; †
Of time and mutability complain,
And life's brief periods, fix'd by fate, deplore.

Yet renovation still succeeds decay,
Alternate, as the flood and ebbing tide:
The muse, though mortal, hence forbids dismay,
Who, cheer'd with hope's bright genius by her side,

A glance through dim futurity shall dart,
Then breathe one last, but elevating strain,
Of solemn charm to calm the throbbing heart,
Which thought too curious would appal in vain.'

The Latin verses are fluent and chaste, but evidently not finished for publication. Should any of our classical friends have imbibed a partiality for spectres, they will be gratified by four lines, which occur in a poem composed to dissuade a friend from the study of the feudal system:

' *Ultro crediderim tam tetrâ voce locutum*
Attonita è tumulis Gothica spectra sequi;
Hengistumque, Horsamque, et opertâ casside torvam
Haroldi speciem, Neustriacumque ducem.'

The *opertâ casside torvam* is correctly and happily descriptive.

We shall conclude our quotations with Mr. Champion's epigram on Vincent Bourne's Latin Poems:

' *Antiquo mihi das nova carmina tincta lepore,* ‡
Queis insunt lacrymæ, gaudia, vota, sales.
Hæc quoties recolam, dulcique in munere verser,
Curole, quî possim non meminisse tui?
Nam lepidi ingenii est, et cultæ mentis imago
Hic liber; et Charites pagina quæque sapit.'

' * Alluding to the invocation of Sabrina, and the song of Sweet Echo, in the masque of Comus.'

' † The two cantos of Mutability at the end of the Faery Queen, and the poem intitled the Ruins of Time.'

' ‡ *Vincentii Bournei poemata.*'

The

The dates of several of these pieces are from 1743 to 1771; and, in their ease and polish, they remind us forcibly of the good old poetical School.

The noble editor of this handsome volume has prefixed a short biographical account of its deceased author, in which he speaks in the highest terms of the productions of his muse as well as of the qualities of his heart. If we do not unreservedly subscribe to the energy of Lord Lyttelton's praise on the former, we know not any reason for abating the strength of his eulogy with regard to the latter: though, as we had not the pleasure of being acquainted with Mr. Champion, we are equally unqualified to confirm it.

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Art. XIII. *La Bagatella; or, Delineations of Home Scenery.* A Descriptive Poem. In Two Parts. With Notes, Critical and Historical. By William Fox, jun. 8vo. 5s. Boards. Rivingtons. 1801.

We are not disposed to treat with any severity the inoffensive lounges of this author, in the neighbourhood of Hackney; nor to disturb his enjoyment of the Venetian blinds in his library, which are here not only sung, but depicted in one of the pretty vignettes which adorn the book. No—we will not quarrel with his poetry, for it may certainly be read without dislike; witness the following lines:

'Meek priests of nature! who with incense cull'd
From mountain air, in morning's early time,
'Twixt the soft rains of spring, full oft invite,
But vain, their fellow-men, their rites to share.
When, by the tender dawn-light, the young lark
Wakes from his lowly bed, the bard walks forth
To greet the march of day; and when, at eve,
The plaintive nightingale her requiem chants,
He lingers fondly by the green-wood side,
Or on the river's banks, to watch the moon
Upon the water play—or in the dell
Alone, by some old abbey, will he sit,
'Till, by the midnight prayer-bell rous'd, he leaps
Forth, as from trance, and joins the holy choir
In strains more sweet, and heart more warm, than theirs.
Ah! who can speak the raptures of the bard
When forth, on his rich fancy, first awakes
The embryo colouring of his fairy forms.
'How holy Milton felt, ah! who shall tell,
When he of Paradise so largely sang,
In strains that Paradise might love to hear?
Or how great Shakspeare, when, from Nature's hand,
The keys of her exhaustless stores he took?

Or

Or frantic Collins, or diviner Gray,
When, with quick-trembling hand, they seiz'd the lyre?
Not common men were these, nor common track
Did they pursue unto their journey's end.
The low horizon that confines the crowd,
With noble daring, oft they stepp'd beyond,
And trod sublimer ground. With angel-light
Almost endow'd, they on the future glanc'd,
The present, and the past; and, eagle-eye'd,
From nature cull'd, with magic potency,
Each varied form—the flower, the shrub, the herb,
From forest wild, or the cool water'd vale,
The tempest and the calm, the western glow,
Morn's blushing tints, and evening's milder gray,
To grace the scenery they lov'd to paint.
'Such are the sweets my letter'd bower supplies,
And such the fairty-treat my shelves afford.
'But when short truce th' exhausted sight requires,
And the rich banquet I awhile resign,
Sweet is the change, when forth, as now, allur'd
By summer scenes, to my lov'd walks I stray.
'To Dorlestone's shaded path I turn me then
Across the brook, and by my favourite bench
Linger, to gaze upon the old gray tower,
By the red glare of setting-sun illum'd.'

We must, however, seriously complain of the quantity of notes and citations accumulated on this trifling subject *. There is a method of quoting any thing so as to make it relate to any thing. Mr. Fox, perceiving that there are fields, and houses, and brooks, in and about Hackney, has opened most unmercifully the torrent of quotations on these topics;—and the vicinity of London and the Thames unfortunately encourages him to spread his prospect like that of Dyer, and

"Add unnumber'd fields and meads."

He has, moreover, taken the trouble of informing the world which are his favourite authors, and has printed very long extracts from books which are in almost every man's possession. Against this practice, also, we must enter our protest; because, at this rate, the next *Bagatelles* which come before us may contain a republication of the British Poets. Indeed, if many readers, of Mr. Fox's standard, should exhibit their favourite passages, the result would perhaps resemble that of the story concerning Aristarchus's re perusals of Homer; and every line would be marked by the admiration of some individual or another.—Neither can we admit that, with this display of reading, Mr.

* We could not afford room for the extensive notes affixed to the above passage.

Fox has afforded much evidence of real literature, either in the poem or the notes. He tells us, for example, that, after the death of Sappho, 'the inhabitants of Mitylene [classically speaking, Lesbos] went so far as to engrave her image upon their coins.' If Mr. Fox will consult any of the general books of *Numismata*, he will find that the Lesbians went so much farther in their medallic imagery, that the distinction was by no means enviable.

Voltaire, in a contest with a writer whom he supposed to be a German, wished him "more wit, and fewer consonants." When Mr. Fox appears again before the public, we shall be glad to see more verses, and fewer annotations.

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ART. XIV. *A Comment upon Part of the fifth Journey of Antoninus through Britain;* in which the Situation of Durocobrivæ, the seventh Station there mentioned, is discussed; and Castor in Northamptonshire is shewn, from the various Remains of Roman Antiquity, to have an undoubted Claim to that Situation. To which is added, A Dissertation on an Image of Jupiter found there. By the Rev. Kennet Gibson, late Curate of Castor. Printed from the Original MS.; and enlarged with the Parochial History of Castor and its Dependencies to the present Time. To which is subjoined, an Account of Marham, and several other Places in its Neighbourhood. 4to. pp. 300. 15s. sewed. Nichols. 1800.

WHEN we attempt to penetrate the deep and obscure recesses of past times, objects must be expected to appear confused and indistinct; and often we shall be under the inevitable necessity of invoking the aid of conjecture, to supply the place of direct and positive evidence. Many ages have elapsed since Britain was occupied by the Romans; and though their public works were substantial and magnificent, there now remain comparatively but few traces of their conquest and dominion. The direction of the great military or consular Roman roads may yet be tolerably well ascertained: but in most places the roads themselves are so completely obliterated, that it is extremely difficult to fix with precision the Roman stations, as laid down in the Itinerary of Antoninus. This work, (generally attributed to Antoninus Caracalla, but by some supposed to be the production of a writer whose age is unknown,) being a mere list of names and numbers, unaccompanied by topographical or historical remarks, affords only a faint ray to the antiquary in his researches; yet patience, combined with fortunate discoveries, may sometimes superinduce a probability of conjecture; and when even this cannot be effected by such means, errors may be supposed to exist in the numbers

numbers expressive of the distances between the stations in the copies of the Itinerary. Thus, when the mountain cannot come to Mahomet, Mahomet must be made to go to the mountain. Among antiquaries, this privilege is allowed. *Hanc veniam petimusque damusque vicissim.*

The work before us undertakes the elucidation of only a small part of Antoninus *. Mr. Gibson, from whose MSS. the volume is published, made proposals (dated Castor July 3, 1769,) for printing, by subscription, a comment on part of the fifth Iter, in order to establish the claim of Castor to the Roman Station denominated in the Itinerary *Durobrivis*; and to add to this illustration the parochial antiquities of Castor, with the adjacent parts in the liberty of Peterborough, and of some other places in the county of Northampton: but death interrupted this design; and the MSS. of Mr. Gibson were not rescued from their obscurity till 1795: when they were offered by the then proprietor of them, the Rev. Daniel Bayley, to Mr. Nichols, the present editor. From that year till the date of their publication, they have been receiving additions and improvements; and, since it was the expressed intention of the original author to bring down the history of Castor from its antient state under the Romans, through the Saxon period, to the present times, a supplement is added by the editor, from Mr. Bridges's History of Northamptonshire.

Mr. Gibson's Comment occupies 140 pages. He first gives a list of the several editions of Antoninus, lays down the stations as enumerated in the fifth Iter, states the principles on which he proceeds, and endeavours to ascertain the real spot which each station occupied; as well as to prove that Castor is the scite of the last. Employing Bishop Gibson, he thus gives the Roman route on which he comments:

'ITER V.

Iter a *Londinio*, *Luguvallum* ad *Vallum*
M. P. ccccxliii. sic;

Aldina.	Editio *Suritana.*	*Simleriana.*
	Cæsaromagnum. m. p. xxviii.	
	Coloniam. m. p. xxiv.	
	Villam Faustini. m. p. xxxv.	xxv.
	Icianos. m. p. xviii.	
	Camboricum. m. p. xxxv.	
	Durolipontem. m. p. xxv.	
	Durobrivas. m. p. xxxv.'	

* See the account of a preceding attempt to illustrate this writer's Itinerary, Rev. N. S. Vol. xxxi. p. 349.

In

In preparing the way for his explanations, Mr. Gibson observes that 'his opinion is, that we often find so great an agreement between the ancient and present names of places, that we may fix a Roman station without much regarding the number of miles said to be between station and station in the Itinerary of Antoninus;' and that hence he thinks himself at perfect liberty to correct or transpose numbers 'as may best suit his purpose.' He farther remarks, that the stations named in the Itinerary must be sought on the great consular roads, which, in the times of the Romans, intersected this island. Premising these data, he endeavours to give to each Roman name its modern corresponding denomination. Conceiving this fifth route to commence from *London-stone*, and to extend to Carlisle, he thus supposes *Cæsaromagnus* to be Chelmsford or Writtle; *Colonia*, Colchester; *Villa Faustini*, St. Edmund's-bury; *Icianos*, Ickborow; *Camborico*, Cambridge; *Duroliponte*, Godmanchester; and *Durobrivis*, Castor, in Northamptonshire. He principally contends for the honour of the last-mentioned place; where, he says, a long residence, and careful inquiry after every particular, have afforded him proofs sufficient to conclude that it was a considerable Roman station, and that it was the *Durobrivæ* of Antoninus. Afterward, however, in laying down his proposition, he takes more latitude; stating *Durobrivæ* to have been 'at, or nearly at, the spot of ground where Castor, on the banks of the river Nen, or Nine, now stands, in Northamptonshire; in which parish it took up a good deal of ground;' and 'also on the opposite side of the river in Huntingdonshire, at a place formerly called Alwalton, in the parish of Chesterton, and the parts adjacent, at *Dornford*, to the East of the encampment at Dornford.'

It seems to be rather unfortunate that the position which this work is chiefly designed to establish should be so much at variance with the first datum: but what are the difficulties which the antiquary cannot surmount with the aid of the transforming powers of etymology? In the present instance, *the needful* is thus accomplished:

'*Dur* is water in the Armenian tongue; in the British it is *Dŵr*; in the Greek, Ὕδωρ; whence we may refer, and derive, that of the Romans, *Sudor*. *Dur* too, in Ptolemy's geography, is a river in the province of Munster in Ireland, and, in Gallæcia and the Subalpine Gaul, is the river *Duria*, and more to the same purpose. Hence I would refer the derivation of *Durobrivæ*, and consider it as a compound word of *Dur* and *Brivæ*; and so I have authority sufficient to affirm, that the station which bore this name in the fifth Iter of Antoninus was situated upon the river Nen, or Nine; the Northern camps being in the parish of Castor, the Southern in those of Chesterton and Alwal-

ton

ton in the county of Huntingdon. For *Durobrivæ* is a nominative plural, and signifies, as I take it, *camps by a running water*, or the *river camps*; for so the word may be applied, especially where the camp or station has evident marks of having been fortified. The derivation is so natural and applicable to these camps near Castor, that I much wonder it has not been urged as a conclusive argument, by former writers, in favour of Castor.

'*Durobrivæ* is a word no way proper to apply to a single camp; but such is that the Gales contend for at Brig-Casterton. And Mr. Peck, who is for Stanford, has not, as we shall see presently, been able to prove the least trace of a camp there. I had some pleasure to find this farther confirmation that my opinion is not erroneous, from a charter of king Edgar, dated in the year 972, the 16th year of his reign, to the abbey of Burgh, or Peterborough, in which Castor is mentioned thus, "*Castra*, that is, *the camps*."

Having laboured to prove his point by etymology, Mr. Gibson next endeavours to shew that the assignment of the station of *Durobrivæ* to Castor may be reconcileable with the numbers of the Itinerary, if account be taken of the difference between Roman and English miles; and if it be also considered that 'the Romans used a road between station and station more direct, and consequently shorter, than that on which we now travel.' This idea, however, is opposed by an observation which occurs in p. 102, where, on the distance being found greater between two stations in the Itinerary, than between the modern places which are supposed to occupy their scite, it is gravely suggested as 'most likely, that, in the time of the Romans, the road might have gone more about than it does now.'

The number of Roman remains, found in and near Castor, is the last circumstance adduced to complete the evidence. How far it will be deemed conclusive, our readers shall be left to decide: for on such occasions we had rather report the case than pronounce the verdict.

In the Dissertation subjoined to the Comment, we are informed that,

'In digging up part of the camp at Castor, for the purpose of enlarging a garden which consisted of a part of it, and which was done more with a view of finding antiques, than out of a real want of the ground for the use it was hereafter to be applied to, we found the image of *Jupiter*. The spade at first turned up parts of broken urns, human bones with the marks of combustion, cinders, and pieces of glass, &c. common in Roman camps, or rather to the boundaries of them. And here, about the depth of six inches, we found the image, made of brass, and of that fine sort called Corinthian brass, no way cankered, or tinged with verdigrise, though common to brass in general. The surface is of a copper colour, much like the metal called bronze; but the colour is owing to a natural

tural varnish the earth has given to it. The image seems not to have been cast; but the profile and reverse stamped separately; about one-twentieth part of an inch in thickness. A piece of iron fills the middle of the term *, round which the two parts of the image are so nicely soldered with tin, tinged of a golden colour. The Romans used no other, as appears from the antiquities found at Herculaneum; that, at first making, it must have appeared as if it was cast solid. The solder alone has not imbibed a tincture from the earth, and so is easily discovered from the other metal, as the central piece of iron is likewise by a part of the base or pedestal being broken off, and lost. At the first sight of the image, (though I pretend not to a skill sufficient in antiquities to pronounce positively with regard to them, and leave it now to them who are better qualified to set me right in fixing to what class of deities this belonged,) from some distinguishing characteristicks, I judged it to be one of the *Dii Termini*, that of *Jupiter Terminalis*; and, upon having recourse to such books as might elucidate the point in question, I am the rather confirmed in my first adopted opinion.

'The Greeks worshipped him under the character of Ὅριος, Θεός, and Ὅριος Ζεύς. Our image is such as the Theræans represented him, a man without arms, and lessening gradually from the middle, like the antient *Termini*. The body of this image stands upon a piece of a square pyramid, lessening gradually like those. The head, with the fine curled hair, face, and bushy beard, and every muscle, are expressed to the life. Part of the body which rests upon the pyramid or term, and the term itself, are decorated with a kind of drapery, beautifully arranged in ornamental foliages, the body and parts above being naked; below this, in the fore-ground of the term, upon each side of a tassel descending from the middle of the body, are placed standards, either of legions or cohorts, two in number. A kind of canopy is under these, under which is an eagle, the emblem of Jupiter, and sacred to him, as is the oaken bough on which the eagle is perched, and which forms a *corona quercea* round the bird of Jove. On the two sides of the term the same foliages of drapery appear, and also upon the back ground; and on this side we see the thunderbolts of Jove and his three-forked lightning collected together, and bound in the middle. These seem to intimate that Jupiter has a peculiar value for the country over which they hang, and has therefore restrained the power of these dreadful instruments of his wrath, that they should not hurt it. This country is represented under the thunder bolts by its proper symbols; which are, a basket of several kinds of fruit and flowers, and a rabbit luxuriously feeding upon these dainties. The rabbit is the representative and symbol of Spain: so we find that country distinguished in many coins which have come down to our hands, two of which I shall here take notice of.

'I. IMP. CAESAR. TRAIAN. HADRIANVS. AUG. Reverse, HISPANIA. Spain, leaning upon the Pyrenæan mountains, holding a branch of laurel in her hand; at her feet, a rabbit.

'* This is manifest, by applying it to a compass-needle.'

'2. The

'2. The legend round the head, the same as the former coin. Upon the reverse, RESTITVTORI HISPANIAE. Spain represented by a female figure, sitting with a rabbit at her feet, is raised up by the emperor.'

This image of Jupiter, to say nothing of the coins, urns, tessellated pavements, &c. also discovered there, is thought to indicate that Castor was a colony established by the legions under the protection of *Jupiter Terminalis*. It seems, says Mr. G. to be one of the *opera sigillaria;* and, as one of the *Dii patrii*, to have belonged to some chief officer of the Romans in these parts. Perhaps, the owner of this deity was buried at Castor; human bodies having been found with the image. The editor regrets that it is not in his power to present a drawing of this little figure, nor to say where the original is deposited.—We find by the subsequent history of Castor, that the protection of this supposed thundering deity was of little avail; for, in June 1795, a thunder cloud, passing over the village, struck the spire of the church, and almost demolished it. (p. 179.)

We are also furnished with a short account of a curious sun-dial, (accompanied with plates,) at Upton, near Castor; together with the curious and unknown portrait (in the possession of Earl Fitz-William at Milton-House) of an artist, weighing his coat of arms against a pair of compasses, and making the former *kick the beam*.—It may be amusing to our countrymen, who are now obliged to think much of pounds, shillings, and pence, to see an extract from the household-book of Sir William Fitzwilliam, at Milton, from 1605 to 1612:

	£.	s.	d.
'Glazier for daye's work at 6*d.* the day, with meate and drinke, soulder at 8*d.* the hundred, twenty-one feet of glass at 6*d.* the foot	0	31	1
Nineteen months four weeks servants' wages at Christmas	16	2	1
Velvett scabbard, and making, to your black rapier	0	5	0
A pair of cardes	0	0	3
Lost at play	0	0	6
A lantern	0	4	6
Sweet balls	0	2	0
Three dozen of poyntz	0	0	6
A brushe	0	0	8
Stringes for bandes and cuffes	0	0	6
A dozen pair of sockes	0	6	0
A yard of ribband for my little master	0	0	6
Half a chaldron of coals	0	11	0
Four sacks of charcole	0	4	0
Geven away (frequently 6*d.*)			
Lost at play	0	0	6
Eigteen yards of linnen cloth at 16*d.*	0	24	0

Nurse half a year's wages	0	52	0
Two dozen of alcamye spones	0	10	0
A affidavitt	0	0	4
A proclamacyon	0	0	2
Wheat strawe, 1 lode	0	2	6
Geldinge pigges	0	0	16
Barley strawe, 2 lode	0	5	4
Mason, two days,	0	0	20
Making up the jerkyn and hose of velvett, the velvett being my master's	7	2	2
Making up the blacke velvett paned hose, the velvett being my master's, trymmed with blacke silke and goulde lace	5	8	9
Taffuta to face a doublet	0	0	16
Stringes to the knees	0	0	2
Fustian to sole two pair of stockings	0	0	6
Cotton for a pair of sleeve linings for a doublett	0	0	10
Two yards of rybbande for the strings	0	0	4
Making up the broad-cloth jerkyn layde one with blacke lace	3	13	3
Making the browne canvas dublett trimminge with blewe silke and silver lace	0	36	11
To four workmen	0	46	0
Threede	0	2	4
	44	19	0

How feelingly may we quote the old saying, on this occasion, *tempora mutantur!*

Mo.y.

Art. XV. *On the Influence attributed to Philosophers, Free-Masons, and to the Illuminati, on the Revolution of France.* By J. J. Mounier. Translated from the Manuscript, and corrected under the Inspection of the Author, by J. Walker, A. M. late of St. John's College, Cambridge. 8vo. pp. 260. sewed. Wallis. 1801.

True Philosophy smiles at the puny efforts which have been made to sully the brightness of her fame, or to injure her immortal constitution. Impotent men may employ the quivers of their rage against her, even to the last arrow: but it will be to little purpose; for she may be compared to those spiritual substances described by the poet, which cannot,

> "—— in their liquid texture, mortal wound
> Receive, no more than can the fluid air."

Her enemies may rejoice in the supposition of having inflicted on her a hideous, if not a fatal wound: but soon "*th' ethereal substance closes, not long divisible;*" and her beauteous form, uninjured by such endeavours, secures to itself the love and admiration

miration of future ages. We may venture to predict that not many years will elapse before it will become a source of wonder, that, at the conclusion of the eighteenth century, and in the most enlightened parts of Europe, attempts should have been made, and for the moment with some success, indiscriminately to reprobate Philosophy as the parent of the most enormous crimes and outrages. Such, however, was the fact. Individuals, alarmed at the progress of free inquiry, endeavoured to vilify and bring into disrepute the term which expresses an elevation above vulgar errors and prejudices; and though, in order to cover the design, the epithet *Modern* was added, the tendency of their arguments and the causes of their lamentation most clearly evinced that they would cheerfully have subscribed to the banishment of *all* Philosophy from the world.

When we recover from alarm, and the mind, undisturbed by fear or passion, contemplates the past through a clear and colourless medium, we shall despise those writings which taught us to lament that the night of ignorance was gone, and to attribute our vices and our miseries to the diffusion of the lights of science: history will blush while it makes the record; and it will caution posterity against a similar insanity. By a speedy recovery from our delirium, we may acquire some credit; and in such an attempt, the work of M. Mounier, now before us, is calculated to afford no inconsiderable assistance. Though time itself would have exonerated Philosophy from all the obloquy with which she has been loaded, in consequence of the French Revolution, M. Mounier did not deem it proper to leave her character to be cleared by this slow operation. He labours to obtain a present verdict of acquital from the vile charge exhibited against her; and to shew the real causes which produced that great change which some contemplate with agonies of alarm, and others with extacies of enthusiasm.

Having been a member of the first National Assembly, and having preferred the situation of an Emigrant to that of implicating himself in the subsequent excesses of the Revolution, M. Mounier's evidence is intitled to peculiar respect; being, as the translator observes, that of a man 'whose talents, virtue, and moderation, are universally acknowleged.'

Previously to those discussions which bear directly on his subject, the author thus vindicates the cause of Philosophy in general:

'What is the fate of nations who are without men sufficiently courageous to raise themselves above vulgar opinions, or to investigate the prejudices of the multitude? What was Europe before the philosophers of Greece had disseminated the precepts of morality and of legislation which the Romans were eager to adopt? And

when the despotism of the Emperors, and afterwards the domination of the barbarians, had again thrown this part of the world into the shades of ignorance, what mitigated by degrees the ferocity of manners, the slavery of the people, and the tyranny of the feudal system, but the restoration of philosophy, that is, the efforts of some men of genius to tread in the steps of the ancient philosophers, and to add to the light which they had transmitted to us?'

Since all science partakes of the imperfection of our state of existence, it is as easy to paint it in odious colours, by taking certain confined views of it, as it would be to misrepresent religion itself: but the Logician proscribes the practice of arguing *ab abusû in usum.* The present writer's observations are to a similar effect:

'Instead therefore of proscribing philosophers, enlightened men ought to turn to account every thing just and useful which their meditations may furnish. They ought to guard the young against the poison of false doctrines; and when their age and their education enable them to judge for themselves, they ought to exercise them in separating with discernment truth from error, and in refuting the declamations which, under a seducing appearance, disguise false paradoxes. I acknowledge that corrupt and passionate men will easily suffer themselves to be misled by a blind respect for the sophism of some celebrated philosophers. This inconvenience is inevitable; but, without philosophy, they would be misled still oftener. For one false opinion to which philosophy has given rise, you may reckon a thousand baneful prejudices which she has overcome. Let us not destroy the plant which nourishes us, because it also nourishes venomous animals. Suppose even that we had reason to lay to the account of philosophy all the evils produced by the Revolution of France, must we therefore never mention it but with horror? and must we therefore put a stop, for the future, to the investigation of truth? Will not this woeful experience be a serious subject of meditation for the philosophers themselves? What should we say of a man who, because his eyes have deceived him, should condemn himself to become blind, in order to avoid being deceived a second time?'

Supposing, however, that true science is not implicated in the errors and vice of mad speculatists, and that Philosophy may be vindicated on this ground, M. Mounier will not in the present instance avail himself of such justification. In opposition to those who have asserted that the philosophers began the destruction of the antient form of government in France, he contends that 'the Revolution was produced by circumstances with which they had no connection;' and the proof of his position rests on the following statement:

'The fall of the ancient government was preceded by a slow and gradual diminution of the authority of the Monarch. The higher courts

courts of justice were become the rivals of the Throne, after having been the instruments of its power - they had succeeded in forming themselves into independent bodies, in reserving to themselves the choice of their members, as well as the investigation of the charges brought against them. The edicts published by the Prince did not become laws but by their approbation. They observed these laws only so far as they thought proper; they themselves made laws without waiting for the King's approbation; they punished such of his agents as refused to acknowledge their supremacy. They could, without danger, violate all the forms which protected innocence, when they were deciding, for their own interest, against persons who exposed themselves to their hatred, by contesting the legitimacy of their powers. It is well known that one of the objects most generally interesting to the multitude, is that of the diminution of taxes. The Parliaments had therefore acquired great popularity by their resistance to the new taxes; and the royal authority had in proportion lost its popularity under Louis XV, by the bad management of the revenue, by the oppressive taxes and scandalous morals of that Prince and of the greatest part of his courtiers. He resolved to put an end to the power of the courts of justice; but it was in order to save a guilty person—and the public opinion was in their favour. Louis XVI. yielding to the entreaties of those who surrounded him, was so imprudent as to re-establish the tribunals on their former footing: this triumph gave them greater influence and rendered them more insolent. It was not impossible for the royal authority to get rid of them a second time. It was necessary for the Prince to adopt the same measures which, in the same centuries, had destroyed the independence of the possessors of fiefs: it was necessary to conciliate the affection of the people, to protect, on all occasions, the liberty of individuals against arbitrary decisions, to diminish the taxes, and retrench useless expences. Unfortunately Louis XVI, with the purest intentions, had no firmness in the execution of his plans.'—

'If the Prince had conducted himself with firmness and prudence, the Monarchy, till that time simple in appearance, but in reality aristocratical, might have escaped destruction; but it was necessarily to receive a mixture of democracy; and its fall was inevitable, if, in such a crisis, it injudiciously struggled against the wishes of the people. The Ministers resolved to allay the storm:—they undertook to restore the king to unlimited power, by absurd and odious laws, which contained some salutary regulations. They saw the clergy, the nobility, the metropolis, the majority of the towns in France, all the tribunals, and even a great number of courtiers, declare against them. They ordered the troops to march:—the officers requested the soldiers to protect the discontented; and the public opinion condemned to infamy those who declared for obedience. All means of coercion died away, in the hands of the agents of the Monarch. He was obliged to yield: he was obliged solemnly to promise the convocation of the States-General, and to dismiss the Ministers, become the objects of the hatred of all Frenchmen.

'Thus we find a Revolution rendered necessary, by causes which have not the slightest connexion with philosophers.'

Science, which is the emanation of truth, must be inimical to despotism, and to whatever tends to brutify the human species: but, if for this reason it is to be proscribed, how will Christianity itself escape condemnation, which, in this view, still more than Philosophy, has served the cause of Liberty? It is fortunate that her enemies are such as approve of monastic vows, and can make no distinction between free inquiry and absolute atheism.

While M. Mounier endeavours to establish his position respecting the innocence of philosophy, he does not undertake the vindication of any bad man who may have called himself a philosopher:

'There is (says he) a material difference in saying that it has occasioned the Revolution of France, and all the misfortunes which have followed it, or in acknowledging that some philosophers, misled by their passions and fallacious systems, have placed themselves among the number of the factious; and that the chiefs of those factions have employed, after the fall of the ancient government, the errors of some philosophers, in order to destroy the religious sentiments and the morality of the people.'

The justification of modern philosophers thus concludes:

'They have contributed to spread among all classes the hatred of arbitrary power; but philosophy has no connexion whatever with the circumstances which have produced it. The crimes and misfortunes which have accompanied it, have been chiefly the effects of the composition of the orders, of the imprudences of the Court, of the ignorance of political principles, and of the corruption of manners. I acknowledge that these causes have given greater importance to the false theories of several celebrated authors: but, in assigning a part to the errors of modern philosophy in the calamities of which we are witnessess, it is also just to assign a very great part to the errors of those who are not philosophers—to the resistance of those who endeavour to maintain the ancient abuses, and to revive the prejudices destroyed by the knowledge of the age.

'It is likewise just to acknowledge, that the labours of the philosophers have had great influence on the changes which justice authorised, which reason distinguishes in the midst of so many errors and crimes, and which can only be condemned by fanaticism or ignorance.'

We need scarcely add that M. Mounier ridicules those writers who have attributed the French Revolution to the *conspiracies* either of Free-Masons or of the German Illuminati. As well may they ascribe the vegetation of the universe to the light and heat emitted by a *rush-light*. Were the absurdities which have been published and countenanced on this subject mere reveries, they would be intitled to some indulgence: but stupid falsehoods, fabricated for the purpose of enflaming the passions and blinding the judgment of mankind, it would actually

tually be a want of Christian charity to treat with lenity. It may be curious to trace the history of the Free-Masons, and of the Illuminati: but that their influence could have excited a momentum not to be stopped by the united efforts of all the governments of Europe, is an assertion which can be made only in the heat of passion, and admitted only in the paroxysms of insanity.

Surely it was not necessary now to comment on the Abbé Barruel's *Memoirs of Jacobinism*, which must sink into oblivion: but M. Mounier employs some pages on this work. In one place, he observes;

'The writer affirms, in the degree of *elected*, the candidate cuts off the head of a manikin, in order to avenge the death of Hieram. He sees in this severed head the emblem of that of a King: but what resemblance can there exist between a Monarch and Hieram, employed to pay the workmen at the Temple of Solomon, and murdered by three journeymen, to whom he refused to give the word of master? If this allegory had any political signification, it would be much more favourable than hurtful to authority, since it recommends vengeance for the death of a superior murdered by three rebels.'

"To be grave exceeds all power of face," when we hear the fanatic Swedenborg accused of materialism, and Princes and Priests leagued to subvert altars and thrones. Seriously, however, it may be observed on this subject, that 'the societies of Free-Masons are diffused throughout all Europe; and yet, except France and the countries into which her armies have penetrated, no State has suffered any political change. Even if there should not exist a single Free-Mason in the world—if those who govern ruin their finances, render their armies discontented, allow disorder to be introduced into every part of the administration, and then assemble a great number of deputies of the people in order to demand succours of them, revolutions will be inevitable.'

M. Mounier by no means approves the conduct of some of the Society of the Illuminés, nor the projects of its founder M. Weishaupt: but he protests against the justice of that representation which takes from each member all principle and virtue, and loads the soeiety in general with intentions injurious to order and good government; since, though 'their most secret papers have been laid before inquisitors eager to find them guilty; yet it has been impossible to quote a single enterprise, formed under their direction, in order to overturn a Government.'

We must not pursue these minor details into which the author has entered, but shall conclude by recommending the work to general consideration.

MONTHLY

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MILITARY.

Art. 16. *The Field Engineer's Vade-Mecum.* By J. Landmann, Professor of Fortification and Artillery to the Royal Military Academy at Woolwich. 8vo. pp. 123. Three Plates, and Seventy-nine Figures of Problems. 7s. Boards. Egerton. 1802.

THIS work is in all respects worthy of its intelligent and amiable author. It consists of an excellent system of 'Practical Geometry on the Ground,' and a very instructive 'Introduction to Reconnoitring.'—Part I. contains fifty-eight useful problems; which, from the remarkable perspicuity and yet conciseness of the directions, the youngest officer may both understand and execute. By an error of the press, however, in placing only a comma after F, and a semicolon after BC, instead of the reverse, the twentieth problem does not at first sight appear so clear as it was written; and in problem 57, no instructions are given for getting the line GEH. From what preceded, however, the author might very justly deem them unnecessary.

We think that this work, being entirely *practical*, would be a valuable acquisition to the new military academy at High Wycombe. The precise nature of it will perhaps be best understood by the following extract, with which the author concludes the first part:

'I have thus laid down a short course of the application of Practical Geometry to the tracing out of works on the ground, either permanent or field fortification, with the method of taking heights and distances, and of surveying, without any other instruments than the chain or cord and staves. I shall now proceed to point out such parts as may form an introduction to the method of reconnoitring a tract of country, in which military operations are to be carried on.'

Part II. The observations on reconnoitring will be read with advantage by those young officers who peruse them with attention.

Art. 17. *Duty of Officers commanding Detachments in the Field.* By John Ormsby Vandeleur, Lieutenant-Colonel of the 8th, or King's Royal Irish Light Dragoons. 8vo. pp. 138. and four Plates. 5s. Boards. Egerton. 1801.

Colonel Vandeleur very modestly claims but little praise for this publication, as being 'chiefly compiled from approved German and French writers, not adhering to their words, but endeavouring to apply the principles.' We must, however, give him great credit for the merit of his selection, as well as for those ideas which seem to spring from himself; and particularly the address to the reader, at the beginning of the second part: whence we make the following extract, which we wish to impress on all young officers:

'An idea, very pernicious to the service, is but too prevalent—that study is unnecessary for a military man. It is true, that it is not necessary towards his admission, nor even to his obtaining the highest

highest rank in the army; but if he possesses the laudable ambition (from which no man should be exempt) of rising to honourable fame —a soldier's only reward—there is no profession (not even those which are called learned) which requires study more than that of arms.'

We have found several typographical errors; such as *abatiss's* for *abbatis*—(p. 14. 16. 19. 22, 23, &c.) The letter *l*, expressed in the explanation of plate 2, (p. 60. l. 13.) as a point of communication between the posts No. 1. and No. 2, is not to be found in the plate.—In the same explanation (l. 6.) *c* is given instead of *e* for the bridle road, and *e* instead of *c* for one of the foot-paths. *n* l. 16. is also given instead of *u* for the field-work in the rear of No. 1. Likewise the small letters, s, v, w, x, z, instead of the capitals, S, V, W, X, Z.

Not to take leave, however, of an officer of Col. Vandeleur's merit with finding fault, we shall call the military reader's attention to one of his many laudable instructions, viz. that which respects the taking post upon a hill; and he says that 'infantry should be so posted as to defend the declivity by its fire, not quite upon the summit.' We particularly dwell on this, simple as it may appear, because, when the French in 1793 surprized an important post at Toulon, Lord Mulgrave recovered it, with very little loss, chiefly owing to the enemy's having drawn up on the top instead of the brow of the hill; and because, notwithstanding that his Lordship, in his public letter, pointed out the defect of the French General's position, we have since seen an English commander fall into the same error.

RELIGIOUS.

Art. 18. *The Concordat between Bonaparté, chief Consul of the French Republic, and his Holiness Pope Pius VII.*; together with the Speech of M. Portales, Counsellor of State, on presenting it to the Legislative Body. Translated from the Official Documents. 8vo. 2s. 6d. Ridgway.

We cannot announce this pamphlet to the British Public without a comment on its singular contents, which the enlightened Christian and philosopher will contemplate with equal astonishment and regret. Religion being the firmest basis of moral principle, it was wise in Bonaparté to attempt to revive and promote its influence among the French people; and if the Catholic religion be that of the great majority of the nation, it was at least an act of *popularity* to declare it to be the dominant religion: but, in restoring the Catholic system entire, he has violated the favourite principle of Equality, in defence of which the French have spilt so much blood, and has given to the Pope a complete triumph. Metaphysical religious doctrines, having no connection with forms of government, nor with constitutional maxims, are not appreciated by the Legislator, who will esteem the dogmas of the Catholic and Protestant alike subservient to his views: but there are points of discipline, which, affecting the conduct of the individual as a man and as a citizen, he ought not to regard with indifference. Such is the celibacy enjoined on the French clergy, which Bonaparté should have induced the Pope to have abolished. M. Portales

Portales, though in one part of his speech he tells us 'that *we* ought never to forget that the ministers of religion are men,' proceeds in another part, himself forgetting that they are men, to argue in favour of celibacy: but his arguments are weak in the extreme, and perfectly ridiculous in the mouth of a French Republican. How absurd is it to create, in a state professing Equality, an order of *celibates*; to pretend that the functions of a minister of religion require him to renounce the rights of nature and of society; to maintain that the duties of the altar are incompatible with the duties and virtuous pleasures of domestic society! What a libel on the Christian religion, to intimate that it lays down such a tenet! If M. Portales knows so little of the matter as to confound Popery with Christianity; we, as zealous Protestants, must not suffer revealed religion to remain under so vile an aspersion as the French orator, inadvertently perhaps, would affix on it. The religion taught in the New Testament does no violence to the nature of man; and so far from requiring celibacy of its ministers, it expressly asserts the right of priests to marry, and classes "*forbidding to marry*" among "*the doctrines of devils.*" See 1 Cor. ix. 5. 1 Tim. iv. 1—3.

If Bonaparté had acted consistently with the principles of genuine Liberty, he would have insisted that the priests should enjoy every civil right: but, by conceding the point of celibacy to the Pope, he has lost an opportunity of freeing the Catholic church from one of its greatest opprobriums.

Art. 19. *An Apology for the Sabbath.* By John Prior Estlin. 8vo. pp. 48. 1s. 6d. Johnson. 1801.

In discussing this subject, divines have often attempted to prove too much, and to urge the practical observance of the Sabbath to a superstitious extreme. Mr. Estlin, however, keeps his argument within due bounds, and makes the whole duty to be nothing but "a reasonable service." We do not remember, indeed, to have ever seen a more neat and satisfactory view of this important point. The text, 1 Cor. x. 15. is a very suitable motto to the discourse, which is addressed to the sound judgment, and not to the passions and prejudices of men. Mr. Estlin concedes that the law of the Jewish Sabbath is a law *to the Jews only*, and that the practice of Sabbatical observance has not the sanction of any *express precept* of the New Testament. While, however, he grants this, he wishes the Christian world to consider whether there be not *other* grounds of obligation; and especially, since man is made for religion, and since public worship is among his indispensable duties, whether the appointment of a regularly returning day of rest must not form a necessary article of religious obligation? He 'pleads no more for the holiness of *times* and *places* than as the *means* by which man is to be made holy:' he contends 'only for the *religion* of the Sabbath, and *so far* for the *rest* of it, as labour would be an impediment to the former, and, as in the present state of society, benevolence to man and mercy to the brute creation require;' observing that 'the main argument for the religious appropriation of one day in seven is its utility and necessity.' Again he remarks; though the laws of the fourth commandment, as given by God to the Jews, be not, *as such*, binding on a Christian;

yet he is permitted to avail himself of his historical knowlege of the fact, and to see whether there be not *reasons for his adopting it*, with such modifications as are suggested by the liberal spirit of Christianity. Far from throwing over the Sabbath-day any of the gloom or folly of surperstition, Mr. E. wishes to make it a day of cheerfulness as well as of piety; and to include, among the works of necessity which ought to be sanctioned on this day, 'the *gathering in the fruits of the earth, in this uncertain climate, before and after religious services.*'

The alteration of the day of rest, from the *last* to the *first* day of the week, was an act of the primitive church: but it appears to have been done without any express command or permission, though *Christ avows himself to be Lord of the Sabbath.* The term *Lord's Day* occurs neither in the Gospels nor the Epistles; the only authority for its use is Revelation, chap. i. 10.: but this does not ascertain it to have been the day of sabbatical observance; it only tells us that St. John was *in the spirit*, or had a revelation on that day.—The choice of the particular day is of no consequence. If it be agreed that one day in seven ought, in reason, and on the principle of fitness, to be set apart for rest from the common labours of life, for public worship, and for religious instruction, it matters not which day of the week be made the *holy* day.

Mo-y.

POETRY, &c.

Art. 20. *The Tragedies and Poems of Frederick Earl of Carlisle, Knight of the Garter*, &c. &c. &c. 8vo. 7s. 6d. Boards. Wright. 1801.

Most of the Pieces contained in this elegant edition of Lord Carlisle's works have been already noticed in our Journal. *The Father's Revenge*, the first of the tragedies, was reviewed in an article furnished by a Correspondent, in Vol. lxx. p. 365; the play not being then in general circulation. On perusing it now, we find no additional motives for commendation, and no fresh cause for blame. Of the second tragedy, *the Step-Mother*, we lately gave a full account, (Vol. xxxv. N. S. p. 325.) and therefore are not here called to the consideration of its merits.

The first edition of the smaller Poems was noticed in Vol. xlviii. p. 143.—In the present impression, we find the following new pieces:

'*To a Lady, with a present of Flowers, from the Cape of Good Hope.*'—We cannot praise the conceit on which these lines turn.

'*To Mrs. Isabella Pitt.*'—This Lady is addressed with merited praise for a very disinterested action.

'*To Sir Joshua Reynolds, on his Resignation of the President's Chair of the Royal Academy.*'—The versification of this address is better turned than that of the other productions of the noble author. We shall produce, as an instance, the following extract:

> 'Dark was the hour, the age an age of stone,
> When Hudson claim'd an empire of his own;
> And, from the time, when, darting rival light,
> Vandyke and Rubens cheer'd our northern night,
> Those twin stars set, the graces all had fled,
> Yet paus'd to hover o'er a Lely's head;

And

And sometimes bent, when won with earnest prayer,
To make the gentle Kneller all their care:
But ne'er with smiles to gaudy Verrio turn'd;
No happy incense on his altars burn'd.
O witness, Windsor, thy too passive walls,
Thy tortur'd ceilings, thy insulted halls!
Lo! England's glory, Edward's conquering son,
Cover'd with spoils from Poictiers bravely won;
Yet no white plumes, no arms of sable hue,
Mark the young hero to our ravish'd view;
In buskin trim, and laurell'd helmet bright,
A well-dress'd Roman meets our puzzled sight.
And Gallia's captive king, how strange his doom,
A Roman, too, perceives himself become!'

The character of Denner's portraits is happily given:—

'Nor in proportion, nor expression nice,
The strong resemblance is itself a vice.
As wax-work figures always shock the sight,
Too near to human flesh and shape, affright,
And when they best are form'd afford the least delight.'

There are a few smaller pieces, which require no particular notice.

The book is very handsomely printed by Bulmer; and an engraved title-page is prefixed: in which, however, the motto to his Lordship's arms, *Volo, non Valeo*, might furnish an unlucky hint to a stony-hearted critic. *We* have too tender feelings for the laudable desire of fame, to make the application.

Art. 21. *Selim and Zaida.* With other Poems. 12mo. 5s. 6d. Boards. Printed at Edinburgh, and sold in London by Longman and Rees.

We are sorry to observe of this author, that his prose is better than his poetry; a remark which applies to too many modern versifiers. He has constructed an imposing approach to his poetical garden, but has not given his inclosure proportional embellishments.—The poem is introduced by a dialogue in Vindication of the use of Eastern imagery, opposed to the late prevailing Gothic taste. Some of the remarks thus introduced are judicious; and we have only to wish that the author had carried his idea of poetical reform a little farther, and had discriminated, in his own composition, between the interesting and the obscure, between simplicity and feebleness. There are, however, many passages in this work which will be read with pleasure; and among these are the following verses:

'Tis joy, from soul-distracting dreams,
Where Fancy nameless horrors pours,
To wake, and view the morning-beams,
And know that life and hope are ours.

'Tis joy to see our soul's Delight,
Whom sickness long had press'd, resume
Her beaming smiles, her footsteps light,
And her soft cheek's carnation'd bloom.

'Know'st

'Know'st thou these joys? Yet weak thy art
To paint the bliss that Selim knows,—
Bliss, whose bright current fills the heart,
And, swell'd to ecstacy, o'erflows.

'And, Zaida, thine!—Tho' milder speaks
Thy joy, yet speechless transports lie,
Amidst the roses of thy cheeks,
In the bright orb of each blue eye.'

Had the rest of the poem been laboured with equal care and success, we should have dwelt on the consideration of it with more complacency.

In the smaller pieces, we find little to commend: the measure of some of them is unhappily chosen, particularly that of the Morlachian Funeral Song; and there is a great want of melody in such lines as these;

'Short time elaps'd;—scarce seven days were over,
Short time indeed,—ere many lordly Suitors
Our Lady, beauteous in her widow'd sorrows,
Our noble Lady, sought to win in wedlock.

'And one, the greatest, was IMOSKI'S CADI;
And the fair Lady, weeping, pray'd her Brother,
"Ah! by the joys that to your soul are dearest,
Bestow me not in marriage on another;
Lest I, beholding my forsaken Children,
Poor little ones! should break my heart with anguish."

'The Bey refus'd regard to her entreaties,
Fix'd to Imoski's Cadi to betroth her.
Then she besought him—"Send a leaf of paper,
Inscrib'd with these words, to Imoski's Cadi:
"Thee the young Widow greets, and thus she prays thee:
When thou, attended by the SUATI, comest,
Do thou a long veil bring, that I may hide me,
Passing by Asan's house, nor see my Orphans."

Experiments of this kind have not succeeded in our language. For writers who wish to try new measures in verse, the best source of variety will be found in Quarles's Emblems: but the lines quoted above have no poetical character whatsoever. **Fer.**

Art. 22. *The Thirteenth Satire of Juvenal:* intended for a Specimen of a Translation of his Satires. 8vo. 1s. Cadell jun. and Davies. 1802.

This gentleman has taken for his motto the concluding line of Ovid's Epitaph on Phaeton,

Quem si non tenuit, magnis tamen excidit ausis:

but *translations*, as they are commonly undertaken, cannot be reckoned among bold darings and great attempts; nor is there any thing in the present specimen to justify the author in occupying such high ground. A translation, or rather imitation, of the Satires of

Juvenal, executed with spirit and taste, would be an acceptable present to the public: but a tame and dilated version, unaccompanied by notes and illustrations, (which the text of Juvenal very much requires,) will given either fame to the author nor pleasure to the reader. We cannot bestow much commendation on the poetic version before us. The author stumbles at the very threshold. Juvenal's words, *se judice nemo nocens absolvitur*, are rendered, 'none stands *quitted* at the bar within;' and, a few lines afterward, we have,

'Because a friend refuses to *confess*
Thy trusted pledge;'

which passage could not be understood without a comparison with the original; 'confessing a pledge' does not denote *reddere depositum*. Between these two defects, stands one tolerable line;

——— *flagrantior æquo*
Non debet dolor esse viri,

is well expressed by

'A man with dignity his lot bemoans.'

In another place, Juvenal expresses by one line that which his translator, for the sake of a rhyme, draws out into two; or rather, like the parallelisms in the Hebrew Scriptures, the second line is little more than an echo of the first. The bard asks Calvinus,

An nihil in melius tot rerum proficis usu?

of which the translator gives the full sense by this line,

'Are these the lessons thou in life hast read?'

but, as unfortunately another line was wanted to rhyme to this, ten more syllables are given, without addition to the thought;

'The rich instruction of thine hoary head?'

Again;

'For rare the good *who boast that curious style*,
Not more in number than the months of Nile.'

Though Juvenal says *Rari quippe boni*, he does not assert that the title of *good* is '*a curious style*.' The thought and the expression both belong to the translator.

From the few specimens here selected from the first fifty lines, not to mention many others which might be adduced with equal facility, the reader will be able to judge how far the author ought to be encouraged to persevere. In our court, we can pronounce no decision that would be flattering.

Moy.

Art. 23. *Pleasures of Solitude*, Second Edition. With other Poems. By P. Courtier. Small 8vo. 8s. Boards. Rivingtons. 1802.

We gave an account of the former edition of these poems in the 20th volume of our New Series, p. 180. In the present impression, the ingenious young writer proves that he has not been inattentive to the duties of correction; and several new pieces are added to the smaller poems.

Mr.

Mr. Courtier has convinced us that he is an improving writer; and we are glad to see that he has been encouraged by so many subscribers.

Art. 24. *Saint Anne's Hill.* A Poem. Dedicated to the Right Hon. Charles James Fox. 4to. 5s. Debrett.

Statesmen in power generally find poets to cover them with incessant praise: but dismissed and retired patriots have rarely been able to draw the votaries of the Muses into their train. History indeed does them justice; and to this tribunal they must with satisfaction appeal, happy if for the present they secure the love and esteem of a few. The great and amiable qualities of Mr. Fox have gained him a *number* of steady and admiring friends; among whom a poet here begs leave to be classed, who represents himself as called by his Muse to sing 'the natal day' of the 'hospitable Master' of St. Anne's Hill.—With some diffidence he enters on the task; and though he may not have offered any very elegant compliment at the Patriot's shrine, he has not unsuccessfully delineated him in his retirement:

'Sated with fame, weary'd with feuds of State,
The harass'd mind longs to enjoy repose,
And like, in ev'ry age, the truly Great,
To muse o'er life, and dignify its close.

'Thoughtful on Liberty's declining star,
Thus Tully mus'd in Tusculum's retreats,
Exchang'd the Roman senate and the bar
For calm Philosophy's Elysian seats.—

'And thus, O Fox! in Wisdom's golden hour,
She led THEE from the statesman's ceaseless strife
To mild Philosophy's sequester'd bow'r,
To rural studies, and to tranquil life.

'What classic scenes arise on every side,
The sage's and the poet's mind to fill!—
And yet no bard the tribute hath supply'd,
That Truth demands for sainted Anna's Hill.'

The title contains a pleasing vignette, exhibiting a view of Mr. Fox's elegant villa on St. Anne's Hill, near Chertsey, Surrey. Mo-y.

Art. 25. *Lyrical Ballads*, with other Poems. By W. Wordsworth. Vol. II. Small 8vo. 5s. Boards. Longman and Co.

In our xxixth Vol. N. S. we gave an account of the first part of these *Lyrical Ballads*; which appeared without the Poet's name. As we then paid a particular attention to the style and manner of the unknown writer, we think it unnecessary to enlarge with critical discrimination on the character and merits of the poems now before us. Suffice it, therefore, to observe that we deem the present publication not inferior to its precursor; and to express our hope that this will not prove the last time of our meeting this natural, easy, sentimental Bard, in his pensive rambles through the wilds and groves of his truly poetic, though somewhat peculiar, imagination.

Art. 26. *The Myrtle and Vine*; or, Complete Vocal Library. Containing a judicious Collection of the most popular and captivating Songs on every Subject that can charm the Ear, or enliven the Heart. Selected from the harmonic Treasures of the Sister Muses of the Three Kingdoms; interspersed with many *Originals* and *Translations*. With an Essay on Singing and Song-writing. To which are added, Biographical Anecdotes of the most celebrated Song-Writers *. By C. H. Wilson, Esq. 8vo. 4 Vols. 16s. Boards. West and Co.

We have here a collection of every thing, or nearly every thing, which the Muses of English Song, Ballad, Catch, or Glee, have produced since the days of Tom Durfy and Allan Ramsay; which may contribute to the amusement of the frequenters of our play-houses, public gardens, polite assemblies, convivial clubs, &c. &c. In such a groupe as we see assembled in this compilement, there must, in course, be exhibited many queer, as well as some elegant, figures; much dulness; more frivolity; and it were hard, indeed, if there were not some genuine wit:—or, to borrow a more common allusion, may we not compare this production to an extensive garden, in which we are at one time charmed with the roses and lilies of poetry, while at another docks and thistles obtrude their uninviting forms on our notice?

Prefixed to Mr. Wilson's vocal Collection, we have a 'prefatory sketch,' by Mr. G. S. Carey, 'of the Poet, the Player, the Musician, and the Singer; particularly those Singers whose *portraits* embellish these volumes.' These sketches and criticisms evince the taste and skill of the writer; who certainly, to use a hackneyed phrase, '*is at home*,' when discussing these topics; and we must acknowlege that we have been agreeably amused by the variety of his remarks; as will, doubtless, be many readers of these volumes by the engraved portraits (though very indifferently executed) of the most celebrated performers, which are designed as embellishments of the publication; viz. Banister, Vernon, Mrs. Baddely, Incledon, Mrs. Jordan, Fawcett, Miss De Camp, Dignum, Johnstone, Mrs. Mountain, Munden, Mrs. Martyr, Mrs. Atkins, Signor Benelli, and Mr. Pierce.—*The Billington* does not appear on this occasion.

To the critical sketches comprehended in the above list of names, is added a chapter of Remarks on the Science of Singing.

A few, but very few, of the favorite old songs, English and Scotch, have strayed into this motley assemblage of younger lyrics. Among these we observe the once very popular *Vicar of Bray*; also the jolly song of *the Tippling Philosopher*: but we looked in vain for the delightful "*Sweet are the charms of her I love!*" which, in days of yore, was wont to charm *us*, when we were more susceptible of the soft impressions, which still survive in our memories.

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* This seems to be a mistake: we find no *such* anecdotes in the work. *Song-Singers*, we suppose, are meant.

EDUCATION.

EDUCATION.

Art. 27. *Juvenile Biography*, or Lives of celebrated Children, inculcating Virtue by eminent Examples from real Life. By Mr. Josse, Professor of the Spanish and French Languages. Translated by Mrs. Cumming. 12mo. 2 Vols. 6s. sewed. Dulau, and Co. &c.

The author, or compiler, of this little work expresses his surprise that, among the attempts for the improvement of youth, no history has appeared of such children as have been remarkable for their talents or their virtues, and therefore here exerts himself to supply the supposed deficiency: we say *supposed*, because, if direct collections of this nature have not been laid before the public, several instances, as they have arisen, have been exhibited to notice; and most, if not, perhaps, all which are here united have, under one form or another, already appeared. However, these volumes have certainly their merit, as coming in aid of the great cause of sobriety, frugality, early industry, and virtue.—Mere talents of an extraordinary kind, shewing themselves in childhood, excite *admiration:* but it is their exertion and application which improve and edify spectators. Among these, John Philip Baratier, born at Schwoback, A. D. 1721, was eminent: but he died, after amazing attainments, in his twentieth year. Most of the others, male and female, here mentioned, fell short of that period. The account of Louis duke of Burgundy, who died at the age of nine years, about 1760, is very remarkable:—at the same age died the Dauphin, son of the late king of France, whose history awakens, at once, grief for the little sufferer, and resentment for the brutal and barbarous treatment which he received: yet, as there is nothing very superior nor uncommon in his behaviour, the mournful tale of this unfortunate child might, we think, have been omitted.

It was well judged to insert here some instances of the sad fruit of a vain, frivolous, and, as may too justly be added, what is termed a *fashionable*, education.—Among several instructive narratives presented, one which strikes us the most is that of *Nicol*, the young wool-merchant; because of the active exertions both of body and mind, which so early and silently appeared, and were so steadily maintained; accompanied by probity, prudence, and other virtues, in the exercise of which he succeeded, and became a blessing to himself and others. Hi.

Art. 28. *Subjects on Divinity and Morality.* Adapted for Academies of both Sexes. Part I. Thoughts on Religion, united with Virtue. Part II. On Morality, or the Ten Commandments. Part III. On Justice and Temperance. Dedicated, by Permission, to her Royal Highness the Duchess of York. By M. C. Walker. 12mo. 3s. sewed. Cadell jun. and Davies.

Books for the rising generation need not be elegant and sumptuous, but they ought to give correct views of things: they need not be elaborate, but the ideas ought to be clear and well arranged. In neither of these respects do we deem the work before us well adapted for academies. The thoughts on Divinity and Morality are very desultory and confused;—the comments on the Ten Commandments, and

the observations on Justice, Temperance, &c. have a better character, and may be useful for young persons:—but the last essay, intitled *Thoughts on the Creation,* is a strange composition; in which we are hurried with great rapidity from Genesis to the Revelations; and in which we are informed that the *Heaven* (Heavens), which God first created, was the 'City of the living God,' and that 'three Eastern princes were directed by an angel to go and worship Christ.' In the first instance, the *Heavens,* mentioned in Genesis, chap. i. 1. are always understood to mean the visible heavens; and as to the three Eastern princes who were directed to worship Christ, there is no such record in the New Testament. Parents are under no obligations to instructors who teach this sort of divinity to their children. Mo.y.

LAW.

Art. 29. *Addenda to the fourth Edition of the Bankrupt Laws;* containing the Determinations to the End of the Year 1800. By William Cooke, of Lincoln's Inn, Esq. 8vo. pp. 200. 5s. Boards. Brooke and Co. 1801.

In our 24th Vol. N. S. we gave an account of the work to which the present volume is intended to form a supplement. All the determinations on the subject of the Bankrupt Laws, arranged under their respective titles, which have been decided in the interval since the former publication, are here introduced; and the value of this appendix is enhanced by the insertion of several cases which are not to be found in any book of Reports.

We entertain some doubts respecting the propriety of quoting the case of *Doe* on the Demise of *Mitchinson* against *Carter,* B. R. M. 39 Geo. III. reported in the 8th volume of the Term Reports, pp. 57. and 300. in which it was decided that there was no forfeiture of a lease where a lessee, who had covenanted not "to let, set, assign, transfer, make over, barter, exchange, or otherwise part with, the indenture," &c. with a proviso that the landlord might in such case re-enter, had given a warrant of attorney to confess judgment, on which the lease was taken in execution and sold. The Court, in its decision, proceeded on a distinction between what was done voluntarily by the tenant, and those acts which pass *in invitum*; of which latter description judgments are ever considered. It was afterward ruled in this very case that, if the warrant of attorney were executed by the tenant for the express purpose of enabling a creditor to take the lease in execution, such conduct was in fraud of the covenant; and that the landlord might recover possession of the premises in an action of ejectment from the purchaser under the sheriff's sale. Mr. Cooke has probably introduced these cases, because the reasoning applies to a commission of bankruptcy, which is indeed a species of execution, being taken out against a tenant. This inconvenience may easily be avoided by landlords inserting covenants that the leases shall be forfeited by the bankruptcy or insolvency of lessees; and such covenants are now usual. S.R.

Art. 30. *The Proceedings at large, at Guildhall and Westminster,* on the Motions of Counsel, respecting the Postponement, by his Majesty's Attorney-General, of the Trials of Allan Macleod, charged,

ex officio, with the Publication of two political Libels. 8vo. 1s. 6d. Ridgway. 1802.

It has been settled since the Reign of Queen Anne, in the case of *the Queen* against *Banks* reported in Salkeld and Lord Raymond, that a defendant, in a case in which the king is a party, cannot carry down the *Nisi Prius* record to trial by *Proviso;* and in that case Lord Holt made the satisfactory observation, "that the reason for carrying down a cause by *Proviso* was *Laches;* and there can be no *Proviso* as against the crown, because in the crown there cannot be default, or *Laches.*" The authority of this case was recognized in the subsequent one of *the King* against *Dyke*, E. 38 Geo. III. T.T.R. 661. but the attempt was again made, in the case of Allan Macleod, in order to relieve him from the pressure of prosecutions hanging for an indefinite time over him, and from the expence and vexation of notice of trial being given, and countermanded by the Attorney General without any reason being assigned. The application was unsuccessful, and of necessity unsuccessful; since in the person of the Attorney General such power is undoubtedly vested as may be used in an oppressive manner, to the great inconvenience and frequent injury of the subject.—The present tract gives a correct account of the proceedings on this occasion. S.R.

Art. 31. *Act of Grace, &c. explained* to a Man of singular Character and Consequence, now a Prisoner in a County Gaol. 8vo. 6d. Parsons and Son. 1801.

It is impossible, after having read this pamphlet, to conjecture what was the author's object in writing it. Supposing that it were to enlighten his correspondent, that person must indeed be '*a man of singular character*,' if he can derive any information from such a performance. S.R.

Art. 32. *A full Report of the Proceedings on the Second Trial in the Cause Kerslake against Sage and others*, Directors of the Westminster Life-Insurance Office; including the Evidence and Opinions of Drs. Carmichael Smith, Crichton, Willich, Reynolds, Latham, and Blane, on Cases of Pulmonary Consumption: Faithfully taken in Short-hand. With an Appendix of Documents. 8vo. 3s. 6d. Row. 1802.

This action was brought by Mr. Kerslake against Mr. Sage and others, Directors of an Insurance Office, for a sum which had been insured on the life of Mr. Robson. On executing a policy of this description, there is a warranty that the party insured is at the time in good health, and not affected with any disorder tending to shorten life. This was the issue which the jury had to try in the present instance; and, after a very long trial, in which the opinions of different medical men were received, (for the defence was that Mr. Robson was not at the time in good health, but afflicted with a pulmonary consumption,) a verdict was returned for the plaintiff, for the sum insured — The publication contains curious and interesting particulars. S.R.

MEDICAL, *&c.*

Art. 33. *Practical Observations on the Nature and Treatment of some exasperated Symptoms attending the Venereal Disease.* By Edward

Geoghegan, Surgeon, &c. Small 8vo. 3 s. Boards. Debrett, &c. 1801.

The principal symptom, to which Mr G. directs the reader's attention in this essay, is phymosis. He is of opinion that many venereal symptoms are occasionally exasperated by prevailing epidemics; and he particularly instances the frequency of alarming consequences from phymosis, in the rainy year of 1799. He very sensibly recommends general blood-letting as more efficacious than topical evacuations, or even bleeding from the large vein on the *dorsum penis*. The use of mercury he deems inadmissible while the inflammatory symptoms continue. Topical applications tending to lessen irritation are enjoined, such as a weak solution of *cerussa acetata*; and moderate suspension of the part.—The essay is written with modesty and intelligence, and deserves to be perused with attention. Fer.

Art. 34. *Observations on the Opinion of Dr. Langslow, that Extravasation is the general Cause of Apoplexy*, in Letters to a young Surgeon. By William Crowfoot. 8vo. 1s. 6d. Robinsons. 1801.

Art. 35. *An Historical Sketch of the* Important Controversy *upon Apoplexy*, &c. By R. Langslow, M. D. A. M. 8vo. 1s. 6d. Cadell jun. and Davies. 1802.

As it is always our wish to avoid interference in personal altercations, we shall only remark, on the individual controversy discussed in these letters and the essay, that Dr. Langslow appears to have been hardly treated, when an expression dropped by him in conversation was made the basis of a public dispute. We are no advocates for the infallibility of physicians: but we conceive that, in this instance, the apothecary has over-stepped the line of his duty: the responsibility of the case rested entirely on the physician, after he had decided on the plan of treatment; and Mr. Crowfoot ought to have contented himself with stating his objections in a private and respectful manner. With liberal practitioners, the opinion of every medical man will be allowed its due weight, whatever may be his designation in the profession; and arrogance, whether titled or otherwise, must always produce disgust.

With regard to the general question, respecting the admissibility of emetics in cases of apoplexy, there seems to be a mutual misconception of terms. If apoplexy consist, according to Hoffman and others, only in an effusion of blood in the brain, the dispute is nugatory, since the patient will generally die: but, if this term be applicable to those cases which are indicated as *symptomatic* by Cullen and Sauvages, no doubt can exist that emetics must be frequently useful.—Fortunately for the patient whose disease gave rise to this paper-war, there was no opportunity of ascertaining whether extravasation had actually occurred with her. There are, however, two modes of practice sufficiently established, which may serve to prove that Dr. Langslow attributes too much to the effect of emetics, in increasing determination to the head. The first is that of giving emetics where blindness is threatened from compression at the origin of the optic nerves: the other is the safety with which these remedies have been administered in alarming hæmorrhages from the lungs.

Emetics may certainly be useful in genuine cases of apoplexy, in order to restore the equilibrium of circulation in the vessels of the head, and thus to remove congestion; or sometimes to promote the absorption of effused fluids: but the application of these principles to particular cases must be regulated by the discretion of the practitioner.

We hope to hear no more of this unpleasant, and (we think) unnecessary dispute.

Fer.

MUSIC.

Art. 36. *A Complete Dictionary of Music.* To which is prefixed, a familiar Introduction to the first Principles of that Science. By Thomas Busby, LL D. Crown 8vo. 6s. Boards. R. Phillips.

We should perhaps have expected more from this little work, if the author had not promised so largely: but to point out to the reader, by a kind of finger-post direction, what the reader himself should have discovered, borders so much on the *puff direct*, that it raised suspicions concerning the accuracy of the assertion. Had the author left us to our own judgment, we should not have hesitated to say that it was a very useful little work: but with regard to its being *complete*, we must put in a *caveat*. A musical dictionary, in order to be *complete*, requires etymologies, authorities, plates, and examples in notes.

Brossard's Dict. de Musique, the archetype of all subsequent musical vocabularies, and which contains much musical learning and science, is not called *complete* in the title. Indeed, this author has claims on the gratitude of subsequent musical lexicographers, for the trouble which he has saved them in finding materials, and forming them into an exemplar which has been generally followed by his successors. He has given no plates, indeed: but examples abound in notation of characters and passages which it would be difficult to describe in words.

Walther's Musical Lexicon, (in German,) though, besides definitions, it includes derivations from antient and modern languages, history, biography, and a chronological list of the productions of the several composers and theorists mentioned in the work, still is not styled *complete*.

Grassineau's Musical Dictionary, in English, is little more than a translation of Brossard: but it was thought sufficiently useful at the time (1740) to merit a recommendation from three of the most respectable masters then resident in London:—Dr. Pepusch, Dr. Greene, and Mr. Galliard.

Rousseau's Dict. de Musique, though declared by the author to be calculated merely for the meridian of France, is replete with general musical information, with good taste, eloquence, new ideas, and profound and elegant views on the subject of dramatic music; yet the citizen of Geneva, "too proud to be vain," has not told us that his dictionary is *complete*.

Dr. Johnson says: "He, who thinks he has done much, sees but little to do."—We may add that readers like not now to be treated with the same familiarity at the beginning of a book, as a Roman

audience was at the end of a play, *Valete et plaudite!* Dr. Busby might with truth, and "without overleaping the bounds of modesty," have said that his book contains a greater number of words and definitions than any dictionary added to a book of instructions;—and indeed it ought, when we consider how much trouble has been taken off his hands by his four precursors just mentioned, whom he had to consult, translate, and copy; besides the numerous volumes lately written on the history, theory, and practice of the art:—not one of which the author has deigned to name in the whole course of his work. The Crusca and Dr. Johnson quote classical authority, to illustrate and confirm their definitions; and Padre Martini, whose authority was oracular to all others, never himself rested on it. Not a rule did he venture to give in all his writings, without the support of some master anterior to himself.

The time-table, or chronometer for measures that succeeded points, has been so clearly proved to belong to Majister Franco, who flourished a considerable time before John de Muris, that the old prejudices on these subjects should not have had admission into a new work.—Some important articles seem to be too slightly mentioned, to convey to a musical student any clear idea of their import; such as *harmonics*, harmoncial, arithmetical, and geometrical proportions and divisions of the monochord, &c.

The language of this book is in general clear and correct; except in the two instances of *Cliff* and *Stave*. *Clef*, Fr. in *music*, from *Clavis*, Lat. *Chiave*, Ital. literally implies a key; and though colloquially pronounced *Cliff*, it is always written *Clef*. No such word is to be found in good writers as the substantive *Stave*. The plural of *staff* is *staves*.

We have long observed that authors, beauties, wits, and men of talents, who ask too much admiration, obtain too little. Arrogance on one side excites injustice on the other; and we are rendered fastidious, and unwilling to be pleased, when we are not suffered to judge for ourselves, but are told what and how much we are to admire. May this reflection be not wholly useless to more authors than the writer of the present work! D.r B.y.

Art. 37. *A. F. C. Kollmann's Vindication of a Passage in his Practical Guide to Thorough-Bass*, against an Advertisement of Mr. M. P. King. Folio. 1s. 6d. Sold at the Music Shops.

We have here a furious attack on one side for invaded property, and a still more furious defence of injured honour on the other. It can hardly be called plagiarism to make use of old rules, without which it is impossible to write on thorough-bass; and the first accusation of Mr. Kollmann, concerning Mr. King's having taken the rule for *suspensions* from his book, may certainly be retaliated:—the rule belongs to neither of these gentlemen. Dr. Pepusch, p. 28. and many others, have said that "all notes treated as discords must be prepared in the unaccented part of a bar, by being then struck as concords; in the next accented part of a bar, the same note, holding on, must be made a discord by striking with it the note next above it, or its replicate; and in the following unaccented part of the bar, the

the discord must be resolved by descending a single degree to a concord." The having the 6th at the top of the chord in a succession of 6ths is a rule given by Lampe, Pasquali, Dr. Pepusch, and all masters who know how to teach thourough-bass; so that here is no theft on either side.

The terms *suspension* and *anticipation* are modern in our musical language, and have superseded *binding-notes* and *ligatures*. Rameau seems to have been the first who used them in French. There is no plagiarism, nor any novelty, in writing on the scale, in three parts, to prepare the new 5th by a 6th

$$\begin{matrix} 5 & 6 & 5 & 6 & 5 & 6 & 5 & 6 & 5 & 6 & 5 & 6 & 5 & 6 & 8 \\ & 3 & & 3 & & 3 & & 3 & & 3 & & 3 & & 3 & \\ C & & D & & E & & F & & G & & A & & B & & C. \end{matrix}$$

Whoever has taught, or learned, accompaniment from Corelli's Sonatas, must be familiarized to these figures.

What these ingenious gentlemen call *transitions*, Dr. Pepusch has treated better than either of them, under the denomination of *passing* or *transient notes*; which are seldom expressed in the figuring, and have nothing to do with the fundamental harmony. This quarrel, in which the combatants have treated each other so harshly, will do no honour to their tempers, but may be of service to their books: since, as Dr. Johnson used to say, "an author had better hire somebody to abuse his book, than it should be suffered to remain unnoticed."—We are sorry, however, that these professors of a *liberal art* should behave to each other so *illiberally*. There are useful precepts for young students in harmony in both their treatises; and we should have been glad if, among the musical doctrines, there had been a few instances of urbanity and good breeding.—On the whole, it is to be hoped that these angry disputants have not flattered themselves with being the *inventors* of the rules for which they contend; since there has been no book written on thorough-bass or composition for these hundred years, that has not inculcated the same doctrine in one form of words or another.

Dr B.y.

MISCELLANEOUS.

Art. 38. *Three Letters signed Aristides*, first published in the Kentish Gazette, with a Letter from a Bystander on some probable Epoch of the Revolution in France. By a Friend to Mankind. 8vo. Pamphlet. 1802.

This author, a zealous Protestant, views with complacency the operation of the French Revolution in the subversion of the dominion of Popery, preaches comfort to us on the present state of Europe, and is full of hope that ages to come will reap benefit, especially respecting religion, from the confusion, rapine, and confiscation to which France has been a prey; since it is the conduct of *Providence to educe good out of evil.* Hence the prospect before us must be bright.

Mo-y.

Art. 39. *An Enquiry concerning the Influence of Tithes upon Agriculture*, whether in the Hands of the Clergy or the Laity. Together with some Thoughts respecting their Commutation. To which are added, Remarks on the Animadversions of Mr. A. Young

Young and his Correspondents relative to the Subject of Tithes; as well as those of the County Agricultural Surveyors employed under the Direction of the Board of Agriculture. By the Rev. John Howlett, Vicar of Great Dunmow, Essex. 8vo. 3s. Richardsons. 1801.

When alterations are proposed to be made in the legal provision for the clergy, it is reasonable that they should consider the effect of these suggested changes; and no apology is necessary for their arguing the case as it affects themselves. Mr. Howlett needs not claim the merit of 'unbiassed impartiality,' in order to secure attention to his view of the subject; and though he may have an income independent of tithes, the *esprit de corps* will be supposed to incline him to be an advocate for the order to which he belongs. If he argues fairly, however, his pamphlet is not of the less value on account of this bias; and it is certain that he ingeniously discusses the questions relative to tithes, in their various bearings. He strenuously resists the reasoning employed against their continuance, and opposes the adoption of those alterations which have been suggested by several of the laity.

Tithes are a species of property *sui generis*: their real worth advances faster than that of the land whence they arise; and the mode of collecting them is calculated to excite unpleasant irritations. It has also been objected that their influence on agriculture is injurious; and that the clergy would be more comfortable, and the country more flourishing, if a commutation or substitute for tithes in kind could be universally adopted. In opposition to these arguments, it is contended by Mr. H. that, so far from tithes having checked our agriculture, the clerical demand of them is beneficial to it: but we apprehend that very few farmers will subscribe to this view of the subject, which he himself terms 'paradoxical;' for, since the clerical incumbent cannot bind his successor, the tithes of the clergy are not capable of being leased like those which are in the hands of lay-impropriators, and in course the farmer cannot be placed in a state of certainty. A corn-rent, in lieu of tithes, Mr. H. does not approve; and as to commutation, in general, he observes that 'it would be difficult to give the clergy a full equivalent both for the present and the future; and that the commutation would be defective and iniquitous, indeed, if it gave them not considerably more than they have ever yet received, owing to their inability to enforce their just claims.'

If it were determined to create a substitute for tithes, Mr. H. would prefer landed estates in the hands of trustees for the benefit of the clergy; and in reply to the objection that this landed *peculium* may be a temptation to a needy unprincipled minister, he remarks that, to such a minister, tithes in their present state may also be a temptation; of which position, France has afforded an example 'A set of atheistical, conceited, profligate men, (he says,) vainly fancying themselves great philosophers and sound politicians, and arrogantly styling themselves a Constituent Assembly, with wonderful facility and the calmest *sang froid*, took possession, not only of the church *lands*, but of its *tithes* also.'

At the end of the pamphlet, Mr. H. remarks on some extracts from Mr. A. Young's Travels in France, &c. and from his Annals; in

in which the clergy of England are accused of "*horrid greediness*," and *tithes* are termed a "*pinching point.*" Against these attacks he directs his artillery, as well as against some passages from County Agricutural Reports: but, as the legislature firmly espouses the cause of the clergy, and as the system of *tithes* will probably remain *in statu quo*, they need not be alarmed at intemperate expressions. Had danger really existed, Mr. H. could not have more manfully defended their cause. Mo-y.

Art. 40. *A few brief Hints on the Subject of Tithes.* Addressed to the Kentish Farmers. 8vo. 1s. Wilkie.

The Kentish Clergy will be better pleased with these brief hints than the Kentish Farmers. The author, if '*no bigot*,' is very energetic in favour of the tithe-owner, whose 'property,' we are reminded, 'is a tenth of the produce;' and we are told that the consideration of the expence of culture is to be acceded to the farmer 'as an '*indulgence*, not as a matter of *right*.' In a discussion of the subject of tithes, the interest of the clergy ought, doubtless, to be regarded: but we cannot in justice admit that the increased price of culture on the part of the farmer is not to be taken into consideration: for otherwise the value of a clear tenth of the produce, after it be separated from the soil, is made to bear an increased proportion to the value of the whole, after having deducted the expences of the crop, which are sustained by the owner of the nine-tenths.—We pretend not to ascertain how this gentleman *feels*, but his brief hints seem to have been *conceived* in anger. Do

Art. 41. *Observations and Advices for the Improvement of the Manufacture of Muscovado Sugar and Rum.* Part I. and II. By Bryan Higgins, M. D. 8vo. 8s. sewed. Printed at St. Jago de la Vega; and sold in London by Cadell jun. and Davies

The scientific merits of Dr. Higgins are so well known, that his name must be sufficient to recommend the perusal of this publication to the manufacturer of sugar and rum. To the generality of our readers, we do not conceive that it would appear interesting; and, as it chiefly consists of descriptions of utensils employed in sugar-works, with references to plates, it is impossible for us to give a satisfactory *view* of it. Hatch.

Art. 42. *An Universal Biographical, and Historical Dictionary.* Containing a faithful Account of the Lives and Characters of the most Eminent Persons, of all Ages and all Countries; also the Revolutions of States, and the Successions of Sovereign Princes, ancient and modern. By John Watkins, A. M. LL. D. 8vo. 12s. Boards. R. Phillips.

Epitomés of this kind must ever be useful in those libraries, which are not furnished with the larger works of Bayle and other learned compilers of biography, &c were it only for the convenience of those references, and other occasional points of inquiry, on which almost every reader is frequently glad to consult them.

The present compendium is prefaced by the following, among other, remarks:

'In

'In drawing up the various articles, considerable pains have been taken to introduce every prominent and characteristic event and circumstance; and the most remarkable events in the lives of the more active characters, as in those of sovereign princes, warriors, and statesmen, have been perspicuously narrated, and the dates affixed and determined with scrupulous exactness.

'The author has endeavoured to render his work complete by inserting every interesting name and event likely to be sought for; and, although he cannot presume that there are not many defects and omissions, yet it will be obvious, on comparison, that his work contains from one to two thousand articles more than will be found in any similar book in the English, or perhaps in any other, language.'

Dr. Watkins farther observes that the chronology has been carefully formed from Usher, Blair, and Priestley.

Art. 43. *A Practical Guide during a Journey from London to Paris*, with correct Descriptions of all the Objects deserving Notice in the French Metropolis. Illustrated with Maps, &c. 12mo. 5s. bound. R. Phillips. 1802.

This compilement seems to be an useful and amusing companion to persons who mean to make the Parisian tour, both to those who perform it for the first time, and to those who now visit the French metropolis in a state so different from that in which they may have formerly seen it.

SINGLE SERMONS.

Art. 44. Preached in the Parish Church of Woburn, March 14, 1802; the Sunday after the Interment of the late most noble Francis, Duke of Bedford. By Edmund Cartwright, A. M. Rector of Goadby Marwood, Leicestershire, and Prebendary of Lincoln. 8vo. 1s. Murray and Co.

In this funeral oration, Mr. C. has rendered due and ample justice to the great and amiable character of his truly noble Friend. As a specimen of the style of the worthy preacher, on so affecting a subject, we extract the following particulars:

'The tide of grief with which we are overwhelmed, is not confined to our limited circle; it flows in every direction. Our affliction makes but a small part of the general sorrow. The death of that truly noble and most excellent personage, whom I allude to, is a public calamity; a loss, (I assert it not lightly nor at random,) a national loss, which will be long and severely felt to the remotest corners of the empire, through all ranks of society, from the monarch on his throne to the peasant in his cottage.

'With every ingredient of this world's happiness in his possession, rank, fortune, private friendship, and public veneration; he cometh forth like a flower—this day in the full vigour of health, and bloom of life! the next he is cut down, he fleeth as a shadow, and continueth not!—

'The memory of his virtues, however, shall long continue. When all the vain trappings of mortality are forgotten or mouldering in the dust, these flowers of unperishable beauty shall still survive, and blossom on his grave! Whether we contemplate him as a public or a private

private character, he is equally the object of our admiration and regret. The abilities he displayed in the senate were only equalled by the integrity of the principle which called them into action. A steady and uniform friend to the liberties of his country, he was the determined, yet temperate, opposer of every attempt to infringe them.

'Possessed of great intellectual powers, a ready comprehension, a retentive memory, and a discriminating judgment, he rarely entered upon a subject which he was not able to pursue through all its dependencies, and to consider it in all its bearings. In consequence of which, he seldom delivered an opinion to which his unprejudiced hearers did not readily concede.

'His high rank, his extensive fortune, but, above all, the purity of his character, and energy of his mind, embracing with equal facility objects of the greatest magnitude or the minutiæ of business, marked him out as the person best fitted to take the lead in the administration of public affairs; to which, there is little doubt, if happily for his country he had lived, he would soon have been invited.

'In his private, as in his public character, his ruling motive of action was to do good. The predominant passion of his soul was to benefit mankind. And this he did, not by lavish and indiscriminate bounty, which in many cases is little more than a premium upon idleness, but by furnishing employment to the poor and the industrious, and by exhibiting examples for imitation to those of a superior class.

'In that most difficult of all duties enjoined us by religion, the regulation and government of the temper, whatever rivals he might have in other parts of his character, in this at least, (as far as my knowledge of human nature extends,) he had NO EQUAL. Such was the candid habit of his mind, it seemed as though he could not think sufficiently ill of any man to justify anger or resentment.

'He possessed another quality, also, which is rarely attendant on either rank, fortune, or talents. The self-consequence which to frequently attaches itself to rank and fortune, and the vanity which as frequently accompanies great talents, are very apt to make their possessors dogmatical and opinionative: on the contrary, no man thought more modestly of himself, nor was more diffident of his own talents or judgement, and this, not as often happens, from mere indolence and ductility of temper, but from, what at first sight may appear singular, the very magnanimity of his mind.

'There are many parts, it is true, in the character we are contemplating, which those only can aspire to imitate, who walk in the same exalted sphere of society as he did; and yet, who is there who may not profit by the example of his virtues? who is there, however humble may be his station, who might not drink deeply of instruction *from* the *blameless* current of his life?'

Perhaps the very strong and comprehensive epithet, inserted in the last line of this extract, may not be altogether defensible.

Art. 45. *The Nature, the Causes, and the Effects of Indifference with regard to Religion.* Preached before the Society in Scotland for propagating Christian Knowledge, 3d June 1801. By William Laurence Brown, D. D. Principal of Marischal College, and University Professor of Divinity, &c. With an Appendix, containing

taining an Abstract of the State and Proceedings of the Society, since February 1800. 8vo. pp. 88. Printed at Aberdeen. 1802.

As religious indifference has often been mistaken for virtuous moderation, Dr. Brown endeavours to discriminate between two qualities which are materially different, though generally confounded. 'Moderation, (says he,) in religious matters, can signify only that,—the first and highest place being allotted to pure and enlightened piety,—articles of faith, modes of worship, and rules of practice, which belong not to its essence, are not invested with the importance of fundamental points; and that even essential religion itself is not to be maintained and defended by means inconsistent with its nature and its end, by intolerant zeal and persecuting violence.' Dr. B. points out, moreover, in what respects lukewarmness is essentially different from infidelity; after which, he proceeds to enumerate the effects and to investigate the causes of this disposition; terminating with some observations designed to prevent the increase of religious indifference through the community.

Our confined limits preclude us from the satisfaction which we should feel in being able to do justice to this discourse; which is pointed at a prevalent and growing evil, and which is judiciously calculated to awaken that rational and virtuous zeal which is essential to the flourishing state of true Christianity.

According to the account annexed, the Society for promoting Christian Knowlege persevere with great success in the career of utility; and all who are aware of the advantages of moral education, generally diffused, must wish that a similar system pervaded every part of the United Kingdom: the poor will not be better servants, nor better subjects, for being kept in profound ignorance.

Mo-y.

CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR,

'IN the account given of Mr. Atwood's Dissertation on Arches, Page 41, &c. of the last Number for May, the Reviewer has introduced several references to my tract on Bridges, in which he has, inadvertently I suppose, mis-stated my meaning and theory in several instances; and as it is very material, at a time like the present, when works are in contemplation of such importance as the proposed new London bridges, that no erroneous ideas should go to the public, I trust you will have the goodness to mention my protest against them, as follows.

'In speaking of the magnificent project of Messrs. Telford and Douglass, for a bridge of a single arch, the Reviewer very properly says, "it was natural to suppose that ingenious and scientific men would direct their attention to that subject." But then he inaccurately adds, that "*Dr. Hutton has* already presented the fruit of his researches to the public." He afterwards states that Mr. Atwood has done the same; and then he proceeds to draw comparisons between the two works. Now, Sir, although I have no objection to such comparisons, when made with accuracy and impartiality, it would have been but justice

justice to observe, though Mr. A.'s book has been written from researches made in consequence of the above mentioned proposal, that Dr. H's has not. On the contrary, it is stated, in the preface, to be merely a republication of a tract hastily composed on another occasion, about 30 years before, and that another publication, adapted to the present existing circumstances and other considerations, is proposed for a future opportunity.

'In the second paragraph it is said, "The author of the present treatise (Mr. A.) has considered the subject under *another* point of view, and supposes the bridge to be composed of parts having the form of wedges." So also has Dr. H. considered the arch as made up of sections of wedges, and has pointed out the direction of the joints. Indeed every writer on arches must consider them as made up of such wedges, for without these there can be no such thing as an arch.

'In the middle of page 42, it is said, "*In one*, (Dr. H.'s theory) *the parts of the arch are supposed to be so compacted by the means of cement, that the arch is in the same state as if composed of an uniform and equally coherent substance.*" Now, Sir, this also I utterly disclaim. I suppose quite the reverse. I suppose no coherence by cement or otherwise; but rather that the parts, unconnected, keep each other in balance simply by their weight and shape. Were the case otherwise, and the parts supposed all firmly compacted together as one solid mass, this would no longer act as an arch, but rather as a single beam, block, or lintel.

'The same erroneous imputation is repeated in the next paragraph, where it is said, *if the arch be made of bricks cemented with mortar, then Dr. Hutton's theory seems most proper to be adopted.* To which I reply and repeat, that I disclaim all such feeble and adventitious aid as mortar, cement, &c. as, however convenient for other purposes, incompatable with the true balancing theory.

'Several other objectionable things in the above mentioned article in the Review might be pointed out, if room and your work were proper for the occasion.

'CHARLES HUTTON.
June 5, 1802.'

Dr. Hutton uses the word *disclaim* properly, and we confess that we had no right to force any supposition on his theory: but, if he had done us the justice to remark the note at the bottom of p. 42, he might have conjectured that we expressed ourselves as we did, not because we were ignorant how he and Emerson supposed their theory to be applied, but because such application was unsatisfactory. We now state our opinion in terms that cannot easily be mis-conceived.

In Emerson's and in Dr. Hutton's theory, the vertical pressure at each point of the curve is supposed to be such, that the tangential forces mutually destroy each other; and therefore that theory, in its application, is not strictly true, except the arch be conceived to be uniform, or composed of a series of infinitely small globules, and acted upon by forces in directions precisely opposite. Dr. Hutton, however, it appears from the above letter, means to consider the arch as composed of distinct parts having shape and weight: but if the parts have shape and form, they must act as wedges; and in this case, will Emerson's or Dr. H.'s theory apply? We say, no; because,

cause, in that theory, it is supposed that the balancing forces meet in one point; and they do *not* necessarily meet in one point, when the vertical pressures of the wall act on the wedges of the arch.

Dr. H. says that he has considered 'the arch as made up of wedges, and has pointed out the direction of their joints.' In what part of his work has he considered the arch thus composed? The article *Voussoir*, at the end of his dictionary of terms, is all that we can find relative to this point: but will he assert that his theory is practically true when the arch is formed of wedges? To us it seems that, whoever should adopt that theory, without considering the mode of applying the weight and the forms of the wedges, would be deluded by a speculative truth.

If the arch be composed of wedges, sooner or later their properties must be considered: but of wedges Dr. H. can scarcely be allowed to have made mention; and, if the arch be composed of wedges, then is his theory not applicable, or can only be made applicable by additional reasonings and calculations. Perhaps, in the projected work of which he speaks, the theory will be rendered complete: at present, between his or Emerson's theory of Equilibration, and its practical application, there are many chinks and intervals which require to be filled up, with the *cementing* aid of experimental proofs and mathematical demonstrations.

R.W.

'*A Lover of Consistence*,' who writes to us on the subject of the religious opinions of the late Duke of Bedford, is requested to consider that, in speaking of Mr. Fox's panegyric of that nobleman, our views were no more directed to his Grace's orthodoxy, heterodoxy, or infidelity, than, apparently, were those of the Honourable orator; who probably conceived, as we do, that in characterizing the Duke as a public man, a politician, and an agriculturist, and in pronouncing this eulogy in the House of Commons, the introduction of his religious principles would have been wholly irrelevant and mis-placed. What really were the Duke's sentiments on this important subject, we are moreover entirely ignorant; and of the immorality of his conduct in life we never heard any thing peculiarly flagrant. On the question of a *death-bed repentance* we shall not here enlarge.—Our correspondent will never find us indifferent to the cause of virtue and the interests of religion: but "every thing is beautiful in its season;" and in the instance in question, we neither saw the propriety of introducing this subject, nor were we qualified to speak on it.

We cannot satisfy the quæries of J. C. which are not sufficiently explicit: nor is it altogether right to occupy our time and attention with such inquiries.

☞ In the last Appendix, P. 476. l. 5. dele the marks of parenthesis. P. 486. l. 14. from bott. for 'too much,' r. *not much*. P. 491. l. 30. for '*Philosophers*', r. *Philosophes*. P. 502. l. 10. for '*vout*,' r. *vont*. P. 514. *note*, dele 'p. 31 & 32.' P. 521. l. 5. from bott. for '*on*,' r. *ou*. P. 535. l. 16. from bott. for 'from her,' r. *for him*.

Errors in this no.

pp. 133, 143, 150, 151, 159, 191, 201, 210. 221.